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Jesuit Educational Quarterly

MARCH 1959

SAINT IGNATIUS AND HUMANISM

JESUIT EDUCATION AND THE NATURAL SCIENCES

VOCATIONS THROUGH READING

STATUS OF SPECIAL STUDIES

THE SODALITIES OF THE FUTURE

NEWS FROM THE FIELD

Vol. XXI, No. 4

(FOR PRIVATE CIRCULATION)

Our Contributors

PERE FRANCOIS DE DAINVILLE. From time to time the QUARTERLY is happy to reprint for its readers contributions from Europe on Jesuit Education. This present article appears in our pages through the generosity of its translators, Mr. J. Robert Barth, S.J. and Mr. John M. Culkin, S.J. of Woodstock College.

PERE DE DAINVILLE, the Managing Editor of ETUDES, is the author of many articles which have appeared in the ARCHIVUM HISTORICUM S.J., REVUE DE L'HISTOIRE DE THEATRE, AND REVUE D'HISTOIRE DES SCIENCES on the early French Jesuit Colleges. Pere de Dainville is also the author of *La Naissance de l'Humanisme Moderne* and *La Geographie des Humanistes* in the series *Les Jesuites et L'Education de la Societe Francaise* (Beauchesne, Paris, 1940).

The QUARTERLY will have available a limited number of reprints of this article.

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JESUIT EDUCATIONAL QUARTERLY

Saint Ignatius and Humanism*

FRANÇOIS DE DAINVILLE, S.J.

At first sight it seems paradoxical even to speak of Humanism in the same breath with Ignatius. If Humanism is in fact to be expressed in the terms of its usual definition—an enthusiastic devotion to the Classics, an insatiable appetite for knowledge (of the sort that Rabelais outlined for Pantagruel), a taste for beauty of form, rhythm, image and line, a love of life that upholds the rights of Rabelaisian realism—then Ignatius Loyola has little to do with Humanism.

Ignatius is the farthest thing in the world from a humanist; he is neither poet, artist, orator, nor scholar. There is in him no curiosity about the Classics, no taste for knowledge in itself, no trace of the love of form. No one seems more remote from his contemporaries than this ascetic, eager for penance and humiliations, this Pilgrim on his way to the Holy Places, this loving brother nursing the bodily and spiritual ills of the poor and the sick, this "*caballero* of God" dreaming still of a crusade against the Turks. His tastes, his inclinations, his serious supernatural intransigence make him violently opposed to the naturalism and dilettantism of so many proponents of Humanism.

Although Ignatius was more a man of the Middle Ages than of the 16th century, he was able to understand Humanism, to accept it, and even to praise it. Even more important, by organizing its spread across Europe and across the world by a network of colleges and by an educational system, he was able to give it a lustre which, without him, it would never have achieved. Because Ignatius reunited Humanism to the intellectual and spiritual values of the Middle Ages, and also to the human horizons of the newly discovered lands, it became a dominant force in Western thought. And so, this great spiritual man of action, pursuing aims other than those of Humanism, did more for it than the most famous humanists. Because history too often begins with *a priori* definitions and then tries to fit men and facts to these definitions, it has often misunderstood Ignatius, ignored him, or attributed his accomplishments to his fellow Jesuits. The fourth centenary of his death offers us an occasion to do him justice and to assign him his important role in the history of 16th century Humanism and of culture in general.

Because Ignatius was a man of action who believed in facts and was

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at the same time a mystic who believed that Providence spoke through those facts, he made his decisions about Humanism, as he made all his decisions, not in the light of theoretical views, but according to a definite context and under the impulse of the Holy Spirit, controlled by reason and reflection.

His reflection took particular account of his own experiences, because it seemed to him, as he confided to his friend Gonzales de Camara, that "the things that he found useful for himself might also be useful to others." Thus the direction of Ignatius' own thought and action suggests the order of our treatment. It invites us to set down in historical order the experience of the student Iñigo, then the steps of the dedication of Humanism to the service of Christ in the Church, and finally the broadening of Humanism by the world vision of the great leader of the first truly missionary order.

I

As the starting point of all his decisions on culture, there was the essential recognition of his mission to serve God through the service of souls. From his spiritual lights and from his practical experience, he concluded that in order to help souls effectively he must study.

His father had tried in vain to make him a *buon grammatico* and a cleric, and he knew little more than how to read and write Basque and a poor brand of Castilian. But, for the good of souls, this proud *hidalgo* who was over thirty years old took his place with the young students on the benches of the *Estudio general* of Barcelona. And while struggling against the spiritual distractions which assailed him, he began "with great diligence" to commit to memory the *Doctrinale puerorum* of Ville-dieu and the grammar of Lebrixa.

At the end of two years (1524-1526) Ignatius was satisfied with his knowledge of Latin and on the advice of his teacher and of a Doctor of Theology, he went to the young but important University of Alcala. Cardinal Cisneros and his collaborators had made it a center of humanism at the service of the Sacred Sciences. For Alcala was above all a theological university, in which the study of the ancient languages, like that of the Arts, was completely subordinated to Theology. Theology was itself vivified by the direct study of the Bible, of which Cisneros had just published a famous edition.

Urged on by "his great desire to render himself more capable of helping others", Ignatius studied philosophy and theology at the same time. He simultaneously took courses on the dialectic of Soto, the Physics of Albert the Great and on the Sentences of Peter Lombard, of whom he was particularly fond.

Since Alcalá was the Spanish center of the "Erasmus movement", it gave him his first contact with the thought of this great humanist, whose editors were his friends, the Eguía family.

Despite the fact that he had sought refuge at Salamanca, the Inquisition interrupted his studies for the third time. Their suspicions had been aroused by the trouble stirred up by the "enlightened ones" (*alumbrados*) and they forbade Ignatius to speak of doctrinal matters "until he had studied further". This sentence confirmed his conviction about the necessity of study in order to help souls, but it also made him decide to seek a more favorable atmosphere. He left for Paris which was the most renowned university of the time.

On the way to the "City of Knowledge" he walked along beside the little donkey loaded with books and took stock of his four years in Spain. Because he had thrown himself into his studies without order or method, his studies had been "wondrously confused"; he had a good grasp neither of Latin nor of the other disciplines he had studied, and "he found himself quite without a foundation." "What a horror he had of the imperfect," writes his secretary Polanco. With the same heroic determination which led the wounded Ignatius to submit to the martyrdom of an operation rather than live with a deformed leg, he stopped at 37 years of age to "take up his studies again from the beginning." He went then to Montaigu, which John Calvin had just left. It was a school disparaged by Erasmus and by Rabelais as "the college of the lice." It was the college of the poor, and hard work was the keynote. It was there that, as a poor extern student, Ignatius relearned his grammar "with the children, according to the method of the University of Paris." For a year and a half (1528-1529) he studied Latin declensions and conjugations. In this house with its austere rules and its rigorous discipline, Ignatius met the pedagogy and the methodical spirituality of the Brothers of the Common Life. Here he was enclosed in the last stronghold of the resistance to Humanism. From the lofty height of their rostrum the "Regents" bitterly defended the routines of a quarrelsome scholasticism. In the name of the authority of the centuries they thundered anathemas against the humanists, and showered with opprobrium "these new heretics worthy of the avenging flames."

Peter Faber, a student who attached himself to this pitiful comrade, induced Ignatius to come to Sainte-Barbe, where the teaching was of a better stamp. Between Montaigu, the rear-guard anchored in the medieval routine, and the avant-garde College of Cardinal Lemoine, which prided itself on its humanism, Sainte-Barbe held a middle course. Mathurin Cordier, Buchanan and Antoine de Gouvea brought the influence of Humanism to bear on the teaching of classical literature. Gelida and

Fernel had recently enlarged the framework of scholasticism by introducing the first courses in mathematics. The head of the College, Diego de Gouvea, was in Polanco's phrase "a man of ancient faith and integrity", an outstanding example of the Sorbonne scholar, well-known for his competence in theology and for his unflinching zeal in the face of the Lutheran heresy, which he knew how to recognize even under a mask of innocence. "He was not opposed to theology speaking less barbarous Latin," but he wanted to make Sainte-Barbe a theological seminary rather than a college of humanists. Because of the Parisian atmosphere in which the Collège de France was born, Sainte-Barbe, under the control of the college, was both of these things.

After a stormy introduction to the school in which he narrowly missed being scourged in the presence of the whole college, Ignatius won the respect of Gouvea and worked hard at the course of arts, logic, and Aristotelean philosophy under Juan de Pena.

After three years and a half of studies, Ignatius reached the Licentiate and then the Master of Arts, which was less an examination than a mark of distinction, a highly-valued title which one was privileged to use even outside scholastic circles. From that time forward, his title was to be "Master Iñigo."

After his study of the Arts, beginning on the Feast of St. Remigius in 1533, Ignatius attended the theology lectures of two currently-popular theologians, Masters Orry and Benoît, at the Dominican Priory on the rue St. Jacques. There was a new spirit in the air at St. Jacques. They had renounced the old collection of Peter Lombard, and were adopting as a textbook the *Summa* of St. Thomas. This return to the great Doctor, the elimination of excessive dialectic, the flexible form of the exposition, the concern with current problems, the pronounced taste for moral considerations, even more than the relations of most of the professors with the humanists who were then in the public eye, brought St. Jacques into the full current of the Renaissance. At the same time it linked it again to that part of medieval humanism of which Renaissance Humanism was in certain respects only the continuation and development. For Saint Thomas was precisely the Hellenic tradition of Aristotle, assimilated by Christian thought, insofar as that tradition had a lasting validity. Ignatius studied it diligently and always maintained a preferential affection for Saint Thomas.

In March 1535, sickness ended his life of study. He was 44 years old. The seven years he had spent at the University of Paris had been more fruitful than his years in Spain. He was to remember them always. In 1539 he recommended his brother to send his son to Paris rather than to Salamanca, "because he will profit more from a few years there, than

from many years at another university, and besides, it is a place where students are better able to keep their honesty and virtue. As far as I am concerned, in the desire that I have for his advancement, I maintain that he should take the road to Paris . . .”

Thanks to the better order he had followed, to the great care and admirable stubbornness of his study, and to the restrictions he had imposed on his apostolic and spiritual activities, Ignatius had acquired a solid knowledge, of which Lainez has given his judgment. There is nothing to be added to Lainez’ testimony because in its brevity and candor, it says everything:

“Although he had more obstacles to his studies than others, still he brought to them such diligence that he profited, *coeteris paribus*, as much and more than his fellow-students, maintaining a solid ‘average’ in his learning, as is shown in his public examinations and in the disputations with other students in his courses.”

Ignatius was enriched in experience as well as knowledge by his contact with the exciting milieu that was the intellectual world of Paris in the years from 1528 to 1535. It was rich in contradictions and tides of thought, alive, and at the same time both perilous and reassuring. His masters at Montaigu, at Ste. Barbe or at St. Jacques were all either judges or disputants in the debates which were revolutionizing the University.

In 1528 and 1529, the uncompromising Noël Beda, former head of Montaigu and “Syndic” of the Faculty of Theology, fought relentlessly against Erasmus and Lefèvre, who were accused of secret Lutheranism. Gouvea upheld him, greeting each censure of the Sorbonne against their works as a victory.

In 1530-1534, the royal readers of Greek and Hebrew of the Collège de France were attacked by Beda and the “theologians” for presuming to explain Holy Scripture without being authorized to do so; they were defended by the Teachers of St. Jacques. “At the time of the birth of the Royal College, Paris offered a double countenance: on one side, the stronghold of the threatened Scholasticism; on the other, an eager center of new studies, particularly of the languages which gave access to the profane and sacred writings of the past.” But Humanism aimed to be more than merely a literature or a way of knowing. It wanted to be considered a “wisdom”, or even a religion, a religion which was “not so much a system as a way of life.” So, on a deeper level, a drama was being acted out in the conflict of two conceptions of humanism: that of the Scholastic, more naturalistic than Erasmus, installing Aristotle at the heart of theology; and that of the Humanist, more supernatural than St. Thomas, rejecting any other philosophy than that of the Gospel. “Neither,” Gilson remarks pertinently, “was comprehensive enough to

assimilate the other: each from its own side treated with hostility an ally it could not logically dispense with."

Other factors conspired to make this reconciliation difficult. Behind the students, who deserted the schools which were mired in medieval "barbarism," an entire social class, in full financial, economic, and political upheaval, was taking the side of Humanism. The bourgeoisie, already anxious for the advancement of its children, saw in the pursuit of letters the instrument of its promotion, "the ladder by which they could climb to the top of society." The little "Gaspard" whom Erasmus takes as one of the characters in his play, *Pietas puerilis*, studies his humanities without really knowing whether they will lead him to medicine, to civil law, to canon law, or to theology.

Under cover of Humanism, the different currents which were then all lumped together under the accusation of "Lutheranism" began to insinuate themselves. By spiritual insight, as well as because of a suspicion awakened by the bitter attacks of Beda and the misgivings of his headmaster Gouvea, Ignatius was cautious about those who knew Greek: *qui grecizabant lutheranisabant*. Had he not rescued Master Xavier from contact with such men, just before there burst out a series of scandals which dispelled any remaining doubt about them? On November 1, 1533, the Rector of the University, a former Ste. Barbe professor, Nicolas Cop, delivered an opening address "composed quite contrary to custom," in which were affirmed the most suspicious sort of theses on "the philosophy of Christ," and which ended with an admission of his break with the Church. In October, 1534, the serious affair of the "Placards", a violent diatribe against the Mass, completed the break between Catholic reformism and the religious revolution, ruining every hope of reconciliation and setting on foot a harsh repression: hundreds of arrests and twenty-five executions by fire.

With these events still fresh in his mind, the sick Ignatius left Paris. In his pocket he carried a letter from Xavier addressed to his brother. The opening words of the letter were: "Master Iñigo will tell you what has happened to the heretics . . . These men are no longer a mystery at Paris . . ."

Paris had given Ignatius much more than learning and practical ways to help souls. He had undergone an experience with the workings of the spirit and had experienced a profound contact with the Renaissance in its violence and its enthusiasm, its realities and its aspirations. This had made him conscious of facts and problems and needs, for which, with the help of God's grace, he would one day evolve an apostolic strategy built upon the foundation of humanism itself.

II

Let us not imagine Ignatius leaving Paris with his head full of pedagogical plans and projects for the creation of colleges. His dream was quite otherwise. All the experiences and discoveries of those dozen years of study did not turn him from the plan he had been cherishing since 1522 (the same that Cardinal Cisneros had envisioned some years before him), of a peaceful crusade to Palestine, a mission in the footsteps of Christ, among the faithful and the Mohammedans.

Delayed by circumstances, he set about organizing, while he waited, the work of the mission. His only certitude in the matter of education at this time was the same one which brought him, so late in life and for such a long period, to the schoolboy's bench: in order to produce fruit in souls, the apostle must be educated. Reflecting on the recruiting of his little company, he noted briefly in 1541: *Sea màs letrados que no letrados, a lo menos entre tres lo dos letrados para predicar y confesar*. "Let them rather be educated than not, and let at least two out of three be educated so as to be able to preach and hear confessions." "It seems to him necessary that those who are to enter the society be men of good life and have some education: *alguna suficiencia de letras*."

And so he rather naively planned only to accept men who had completed their studies and had received their university degrees. And that is in fact precisely what happened in the case of men like Nadal, Polanco, Ledesma, and Peter Canisius. But it was not long before experience taught the companions, as they have recorded in an important text, that in such a way as this the Society would be able to grow only with great difficulty. Mature and educated men were a minority, and the greater part of them were engaged in important affairs, and more eager to find in a benefice some rest from their past labors than to answer the apostolic call of this new militia, a call to even greater toil and to absolute renunciation. "As a result, we have all agreed that we ought to follow another path, that is to say, the work of education." They then began to receive "young men showing natural ability and promise," as they said at the time. When their first spiritual formation had been completed, the problem of their intellectual formation had to be met. That is how Ignatius first came to take a definite stand on the question of Humanism.

Destined for the priesthood and the study of theology, these young men evidently had to begin by studying Latin. But how? Should they follow the medieval method, which in a short time would give them an inelegant but precise and workable kind of Latin, but which would enable them to get a fast start in their study of dialectic, philosophy, and

Scholastic theology? Or should they follow the humanistic method, which, while its aim was the study of the sacred sciences, paused along the way to acquire a deep knowledge of the language itself and of the works of Cicero and Virgil?

The choice was fundamental, for it determined the future. Ignatius did not hesitate. The observations he had made in the course of his student life, perhaps the very torture he himself experienced in self-expression and above all his vision of the goal, conspired to make him choose Humanism. To have influence on the educated and to work effectively, the apostle of modern times had to have a careful humanistic formation. Before devoting themselves to the knowledge of Scholasticism, the religious of his Society should become masters of the language of Cicero, should learn to speak and write it with distinction, by a profound study of "humane letters."

The testimony of Nadal underlines the importance which the founder attached to this literary formation of the Jesuit "preacher": his encouragement to read Cicero, and to study the precepts of the Ancients on rhetoric. "No art or science that can enhance public speaking ought to be neglected by our preachers," on whom he imposed exercises in diction. "Did he not send subjects who gave evidence of oratorical ability to exercise their voice and gestures in the vast ruins of Ancient Rome, even providing a small audience for them?"

The intervention of Lainez on the subject of the intellectual formation of young Ribadeneira in May, 1547, has given us a remarkable clarification of the thought of Ignatius on the study of the humanities. The great theologian, considering that the young Jesuit knew more than enough to enter the faculty of arts without delay, asked that he be withdrawn from the humanities. In his opinion, by devoting themselves too long to the study of the humanities, minds became so delicate and dilettantish that they could no longer (or would no longer) study disciplines that were more difficult and dry, especially if the authors they were treating did not write in an attractive style.

A doubt raised by such a man on the advisability of humanistic studies seemed so serious to Ignatius that he took the trouble to have Polanco explain to Lainez, in unusual detail, the reasons behind his policy.

Although it is not possible to follow out this long document in all its detail and all its disorder, at least we should here sum up its essentials.

It is not true that the study of humanities necessarily gives one a distaste for depth of study. The example of the Fathers of the Church, both Greek and Latin, is a proof of this. But even if it should do so, the help of the neighbor and the greater service of God, for which our young men are studying, together with obedience and the grace of God, will be

strong enough to conquer in them such an inclination. Ignatius had solid reasons for his idea, which seems to have been inspired by God, of wanting his men to be "good Latinists."

One reason is utility. The knowledge of languages is useful for the student, for his understanding of Scripture as well as for all the other things one learns in learning languages: history, geography, rhetoric. A grasp of language is no less important for communicating our knowledge to others. Experience proves that too many great minds, even among the masters of Scholasticism, by failing to express their thought adequately, fall short of the principal aim of all learning, which is to be useful to others. Given the apostolic aim of the Society, the knowledge of Latin is necessary in order to converse with people of different languages. In a period that was so enamoured of languages, without Latin one could hardly hope to find a hearing.

Besides utility, there is the value of the humanities for the formation of the mind. They constitute the best propaedeutic for higher studies. The argument was so new at the time that it is worthwhile citing the text itself:

Just as in developing strength of body it is necessary to work into it little by little, beginning with less difficult exercises, until such work has become habitual; so it seems that, in beginning affairs which require a great deal of intellectual effort, like the arts and theology, the mind should accustom itself gradually to such work, especially in studies that are not too difficult or dry, such as the humanities, which are better fitted for minds that are not yet strengthened by exercise. They open up the mind, and make it more ready to consider matters of greater importance.

. . . The forces of the mind will find useful employment in rhetorical exercises and in writing.

The idea was one that was dear to Ignatius; it can be found in the later letters, and even in the preamble to the *Constitutions*. In this remarkable page, he adopts St. Augustine's idea of the *exercitatio mentis*, according to which the rational disciplines (grammar, rhetoric, logic) accustomed the mind to moving about in the world of thought and thinking in terms of intelligible reality, introducing the mind little by little into the unaccustomed climate of suprasensible reality.

Finally, pedagogical and psychological reasons (and in this, the fruit of Ignatius' personal experience is seen) demand that the progression be from the study of letters to other studies, and not vice versa.

For if the man grows in age and fills his head with stronger impressions, such as those that are derived from real life, then it will be very difficult for him to devote himself to the study of languages, as both reason and my own experience has shown me. The memory is no longer, as it was at an earlier age,

apt to retain images of unimportant things. It cannot apply itself to conjugations and other things of little importance, as it could before it had reached the stage of considering affairs of greater significance. Consideration of such unimportant things seems to be a kind of disgrace for a mind that has been in the habit of lofty and noble considerations, just as it would be a long step down for a man who has governed the affairs of a kingdom, to take charge of the administration of a village.

This was undoubtedly the reason why, except for the centuries of barbarism, they always proceeded in this way in Greece and Italy.

Experience has shown (and here Polanco calls upon his own memory for the Greek and Hebrew) that in the matter of languages, it is essential to make a single concerted effort once and for all to master them.

One would search in vain, even under the name of Vivès or Erasmus, for so profound a "defense and explanation of the role of letters". It reveals that Ignatius did not adopt Humanism, as has too often been written, simply out of anxiety to adapt to his age or to launch a counter-attack against the Protestants—as his sons will be led to do—but by a conviction rooted in his reflection as a "psychologist" on the nature of our faculties, and in his sense of tradition.

If he takes the side of the humanists, placing the emphasis upon the value of the humanities as an instrument of intellectual formation, he is clearly opposed to the purely scholarly humanism about which the contemporaries of Erasmus and of Rabelais were so enthusiastic.

He is more deeply separated from them in his refusal to reject completely the heritage of the Middle Ages. He intends his men to build upon the foundation of the humanities a solid edifice of philosophical and theological knowledge, to which the Humanists as well as the Scholastics will bring their building-stones. The disciplines and methods of the two formations are not mutually exclusive; they ought, in fact to mutually complement one another.

On that point the mind of Ignatius had been well made up from the time of his stay in Paris. It had been strengthened in the course of the violent controversies which pitted Noël Beda, bitter defender of the old form of Scholasticism, against the humanists who demanded a less rationalistic theology, nourished by Scripture and the Fathers. The Saint was too filled with the love of Christ not to appreciate the justice and sincerity of this demand, but he was also too shrewd not to discern the danger of a uniquely scriptural and patristic formation.

So it was that he came to write in his *Rules for Thinking with the Church*, of the fruitful agreement that is possible and necessary between positive and scholastic theology:

We must praise both positive and scholastic theology, for it is for the positive Doctors, such as St. Jerome, St. Augustine and St. Gregory . . . to move our feelings to love and serve God in all things; it is for the scholastic Doctors, such as St. Thomas, St. Bonaventure, the Master of the Sentences, etc. . . . to define and explain for our times the doctrines necessary for salvation, and to attack and denounce all sorts of errors and sophistries. In fact, *since they are more modern*, the scholastic Doctors have not only profited by the proper understanding of Holy Scripture, of the Fathers and of the holy positive Doctors, but since they themselves are illuminated and enlightened by the divine power, they can derive help from the Councils, the Canons and the Constitutions of our Holy Mother the Church.

One can only admire in this directive, which is clearly anti-Erasmanian, the lofty wisdom which resolved the conflict of the two humanisms within theology by uniting them. Later, in 1553, in spite of his great esteem for St. Thomas, Ignatius assigned Lainez to write a new *Summa Theologica*, more detached from the questions of the Schoolmen, and presented in a more literary way, joining to the solidity of scholastic theology the richness of the Scripture and the Fathers.

Thus by a superior gift for government Ignatius was able to find, between the reactionary tendencies of the theologists and the alternately progressive and reactionary tendencies of the humanists, the *via media* of living progress. He defined a Humanism that was broader and more comprehensive than that of the humanists, which, while assuming all the authentic values of the present and the past, was setting in motion the true Reformation. In the last analysis, he succeeded in completing the work begun at Alcalá by Cardinal Cisneros.

In his early planning, Ignatius did not wish the Society to supply the humanistic formation which he desired for the Jesuit scholastics. While he and Codure were outlining the main points of the Constitutions in 1541, he positively excluded this eventuality. "Our communities will be located in cities which have Universities. In the Society itself there will be neither houses of study nor classes." He carried this out by sending the scholastics to classes at the Universities of Paris, Coimbra, Alcalá, and Cologne.

This exclusion, however, could not last. Of necessity these communities quickly became houses of study where the young Jesuits held their repetitions and scholastic exercises on the classes they had attended in the universities or in the monasteries of other orders. In 1545 the decree on study addressed to the scholastics of Padua spelled out this program in detail.

In a short time, experience further modified Ignatius' original plan.

Soon after Xavier landed in India in 1542, he accepted the College of Goa for the Society. He prevailed upon Ignatius to send him Father Lancilotti to teach grammar and to explain Vergil and Terence to the seminarians who came from all parts of the Orient. And so, it was in India and not in Europe that, as an exception to its policy, the young Society first began to teach Latin.

At almost the same time, Francis Borgia invited extern students to take the philosophy courses which had been set up at Gandia for the Jesuit scholastics. Meanwhile Father LeJay sent word from Germany saying that, "although teaching was not one of the ends of the Society, the state of emergency in Germany dictated the wisdom of having suitable priests assigned to the education of seminarians."¹ Ignatius approved of the idea. And so it was circumstance which brought Ignatius to accept the administration of seminaries for future missionaries. There were still no schools for students who would follow careers as laymen. He soon took that step too.

At the close of 1547, one of Ignatius' closest friends, Juan de Vega, then Viceroy of Sicily, requested a college for Messina. Through this school he hoped to reform the island. After serious thought and at the advice of the Pope, Ignatius accepted and sent twelve of his best trained men to Sicily.

This was a decisive move and the surprising results convinced Ignatius of the Society's vocation to the apostolate of education. In 1550 he saw the full import of what the Protestant, Pierre Toussaint, had written in 1537, "Schools will accomplish more for the Gospel than all our sermons. The future is with them."

In the same year, influenced by these experiences, he rewrote the first formula of the Institute to present it to Julius III. He listed education among the ministries proper to the Society.

In a letter written six years later to Philip II, he explained "the great design of charity" which animated this decision which he felt was clearly willed by God (*admonito plane divino*).

Everyday experience shows how difficult it is for those who have grown old in vice and in evil habits to rid themselves of these deep-grained ways of acting and to dedicate themselves to God as new men. We can also see to what a great degree all of Christendom and all of society depend on the good education given to youth. Because young people are as impressionable as wax, they can be more easily formed. At the same time there are too few teachers who combine the virtue and learning needed for this task. For this reason, Christ Our Lord has inspired the Society with a zeal to undertake this very

¹ Although it was impossible to open a school in Germany at the time, the German College was opened in Rome in 1552.

humble, but nonetheless valuable, task of educating youth. Consequently, the administration of colleges for extern students must be counted as one of the Society's most important apostolates. There will be no tuition and the students will be taught all that is necessary for a good Christian life. They will also study the branches of human knowledge from the rudiments of grammar to the most advanced studies.

It was at this time that Ignatius added to the fourth part of the Constitutions a special chapter on schools for extern students.

From this time on he had a very clear picture of the Society's educational apostolate. Seminaries and mixed colleges would be the first schools to be founded. They would be like spiritual reservoirs and from them well-trained apostles would go forth to preach and teach the word of God to the world. The next step would be the opening of schools where the humanities would be taught. These could be multiplied rather easily since they required fewer men and less money. In time, courses in philosophy would be added to the most important of these schools. This was the educational pattern which the Society was destined to spread throughout the world. In December 1551 a decree on the procedures for opening a college was sent to the entire Society.

In this same year Ignatius opened the Roman College. To him this was an event of tremendous importance.

This college has a worldwide goal. . . . Its importance for the Society and for the Church is unparalleled in all of Christendom. . . . In my opinion, it was very important for the service of God, the universal good of the Church and the greater glory of God that here in Rome, the city of the Apostolic See, in the sight of the Vicar of Christ and all of Christendom, people see the model for all of the Society's colleges. . . . After we have experimented and found the best methodology, the most suitable texts and the subject matter which should be taught, this college can be used as a model for all the other schools of the Society.

To achieve this end, he chose a faculty of experienced and distinguished teachers. He hoped that they would furnish a "plan of studies" for literature and for higher studies which could be followed not only in Jesuit colleges but even in schools outside the Society. The breadth of vision which inspired this undertaking became apparent by 1553, only three years after the decision. The Roman College was not only the proving ground for the improvement of teaching, but it also became a school for the formation of teachers. Learned and virtuous teachers from the Roman College staffed schools in all parts of the world.

The organizational genius of Ignatius had found full scope in the field of education. At his death in 1556, thirty-three colleges had been opened and six others approved in eight different countries of Europe. It is worth

noting that thirty-four of these were in Italy, Sicily, Spain and Portugal; they were not founded on any anti-Protestant motive. These schools brought about a reform of the Church from within.

Large numbers of students flocked to these schools. Ignatius abandoned his original approach which had imitated the medieval monastic schools like Montaigu and Sainte Barbe which he had attended. Instead of training future religious and diocesan priests, his schools were concerned with the formation of good Christians, most of whom were destined to live out their lives as laymen.

He adapted the program intended for the Jesuit scholastics. The chief concern of the secondary school was the development of the mind through a Christian education in the humanities, philosophy, and the sciences. This education was to be eventually crowned by theology or other subjects.

The essential task of the school was to teach students to speak and write Latin and to understand the ancient world through its poetry and rhetoric. Greek literature was added, but with a caution. While at Paris, Ignatius had seen students of Greek misled into heresy and he had a mistrust in their regard.

This first course in literature was followed by a second which reintroduced the traditional Master of Arts program. Through this arrangement, Ignatius restored the Arts to their rightful place in a full general education. Taking his cue from Italian humanism, which was more open to the influence of the Greek mathematicians, he completed the Arts program with an introduction to the exact sciences, which were then neglected in both France and Spain.

In this way Ignatius fashioned a remarkably balanced system of education. Its structure still survives despite deteriorations which are more the result of poorly planned reforms than the passage of time.

In addition to creating a humanistic system of education, Ignatius introduced order into education in the same way that he had extended it in the spiritual life.

As soon as he decided to open colleges, his first concern was with method. This was needed because current methods overlooked the age of the student and treated him like an adult. While waiting for his Jesuit teachers to draw up a program based on their experience in the classroom, he urged his men to use the best methods available in current practice.

His own personal experience was a providential preparation for his decisions on methodology. At an advanced age he had studied under the methods of France and Spain, and his fellow Jesuits brought him information about the other countries of Europe. He selected the method of

Paris as the one best suited to young students because of its arrangement of classes, schedules, and exercises. The watchword sent to the first colleges is always the same—follow the method of Paris. (*Conformando il tutto al modo parisiense*).

The fact that the founders of the first colleges were for the most part former students and professors of the University of Paris facilitated the rapid and efficient spread of this plan.

In the meanwhile Ignatius examined the more recent statutes of the Universities of Valencia, Salamanca, Alcalá, Coimbra, Paris, Louvain, Cologne, Bologna, and Padua which he had ordered his secretary to gather in 1549. He compared them with his own experience and with the experiments which had been tried in the first colleges. In the Constitutions he wrote down the very solid rules which drew the major lines for a *Ratio Studiorum*.

Let us review the essential traits of this educational system.

The memory of his own frustrations in the classroom prompted him to set down that the first law of all serious teaching was to study one subject at a time and to give complete attention to that subject until it was thoroughly mastered. Good beginnings and study in depth were essential to this process. Promotion to another subject depended on a solid grounding in the preceding one.

In Ignatius' mind education was a matter of learning, not merely one subject after another, but subjects arranged in progressive order. In a letter dealing with Ribadeneira's education he wrote that there was an irreversible hierarchy among subjects which was determined by the development of the student's faculties. The educational process should gradually proceed from words to the art of speaking and finally to the study of things. This final process should begin with logic, move on to physics and the sciences, and end with metaphysics.

The medieval method of teaching consisted in explaining the text of an author. This practice was improved upon by the humanists and greatly encouraged by the spread of printing. In reacting against the dilettante tendencies of the humanists, Ignatius stressed the quality of the books to be studied. Since the Society had decided upon a humanistic form of education, the norm of selection would be based on the solid content of the book and its ability to answer the needs of the student. Polanco summed it up by saying that the norm was to be qualitative rather than quantitative. The teacher was to restrict himself to the classic books in his field. Aristotle was to be studied in Philosophy and St. Thomas in Speculative Theology. The function of the teacher was to prepare by explanation (*praelegere*) for the student's personal grasp of the subject matter, which would be tested by frequent reviews and repetitions.

Ignatius laid great stress on active work. Long before Montaigne, Ignatius had learned that only constant usage made a subject one's own. In his mind this active participation of the student by frequent exercises was more important than the teacher's lectures. It is by speaking and hearing and writing Latin and by Latin disputations, in brief, it is by practice that a student learns to speak, to write, and to think. He preferred the methodology of Paris because it was more active than that of Spain and the other countries. The decree of 1551 explicitly underscored this connection between the method of Paris and active work. (*Al modo de Paris, con mucho exercitio*). A mere love of efficiency cannot explain this insistence on activity. He shared with Augustine the theory of mental discipline (*exercitatio mentis*) and this emphasis on activity had a direct connection with the spirituality of the Spiritual Exercises.

This principle of activity had two concrete results. A new importance was given to written work in verse and prose. The teachers at Paris had recently revived this practice which had been common in Antiquity. The second result was the emphasis given to the disputation which had been one of the most important intellectual disciplines in the Middle Ages. By rescuing the disputation from its current low esteem, Ignatius made a general educational contribution which is best manifested in its influence on the clarity of French thought.

Competition (*emulatio*) is at the heart of these active methods. To sustain the efforts of the student, Ignatius drew on his experience as a soldier and on the temper of the times and made the classes highly competitive. He organized scholastic competition in all the classes and encouraged the lower classes to challenge the higher ones. When emulation, exhortation, and reprimands had no effect, the student was turned over to the lay prefects who were hired to inflict discipline. But if he foresaw that continued punishment would be necessary to maintain the respect and interest of any student over fourteen, he urged expulsion.

The last feature which contemporaries recognized as an innovation might be referred to as "the conservation of energy". Ignatius reacted against what was inhuman in the humanistic schools by moderating the work of the students, reducing their schedules, adapting the school year to the changes in seasons, establishing regular recreation periods and inventing the Thursday holiday. This concern for the sound mind in the sound body and for relaxing the mind by physical exercise was a real innovation in an academic world where both theologians and humanists tended to look down on the body. Ignatius was undoubtedly drawing upon his experience as a soldier.

Taken individually these methods show very little originality, but their organization into a system is strikingly original. The organizational

genius of Ignatius succeeded in forming an educational system more coherent and balanced and better adapted to the student, and at the same time more human and efficient than anything elaborated by the humanists.

If we would form a clear idea of Ignatius' attitude toward Classical Humanism, we must realize to what extent he thought it conflicted with Christianity. It is a fact that contrary to a number of gospel humanists like Mathurin Cordier and Castellion, and to the Christian integralists, he selected the literature of pagan antiquity as the basis of formation for both the Jesuit and extern students. His basic idea on the subject was identical with that of Cardinal Cisneros, who had approved the study of ancient literature in Alcalá. The classics are an indispensable instrument in the understanding and defense of the version of Scripture approved by the Church.

This was his basic reason and it was a unique sort of reason in 1551. Some of his more literary fellow-Jesuits prevailed upon him to add the argument which he recorded in the definitive text of the Constitutions: "the example and teaching of the Holy Doctors who judge it proper to despoil Egypt of its ornaments to use them for the service and honor of God." He also used this quotation when writing to the father of a student who was scandalized that pagan authors were read more often than Christian authors in Jesuit schools.

This decision was prompted by a desire to help souls, but in a letter written in 1555 to a young teacher, Ignatius manifested a certain uneasiness and concern about it. "In our times, classical studies are indispensable for a fruitful apostolate, especially in the countries of the North. But for us in the South, theology could get along without so much Cicero and Demosthenes. Yet as St. Paul said: 'I have become all things to all men that I might save all.'"

His idea of a cultural education centered on the better authors made the matter much easier to handle. Practically speaking, the student was to be given a sound grasp of Antiquity. Nothing capable of offending decency was to be explained. Objectionable sections were to be deleted from the pagan authors and the teachers were supposed to obtain expurgated editions of Martial and Horace. When it was impossible to expurgate an author, his works were not to be used. For this reason Ignatius forbade the use of Terence, the immortal works of Ovid, and any other author who could have caused moral harm.

Contemporary authors did not fare any better if their orthodoxy was in question or if their expression was ambiguous. His own unfortunate experiences with Erasmus and Vivès made Ignatius forbid the use of their books in class, despite the fact that they had a widespread reputa-

tion for fine Latinity in an age which was enamoured of good Latin style.

In its purified state Pagan wisdom could serve God. Because of his training in the Spiritual Exercises, the teacher could take the occasions offered to give a Christian explanation to the text, to encourage the students to the service and love of God and to a practice of the Christian virtues. The teacher was to kindle in the hearts of his students an ever-increasing love for knowledge of God. This Christian humanism was the reason that Ignatius made so many of his men Latin teachers!

III

It would not be good to leave the reader with a picture of Ignatius efficiently baptizing the spread of classical humanism by a chain of colleges and an educational blueprint of high cultural and spiritual value. He did much more than that. In addition to furthering the life and diffusion of the culture of the ancient world, he added a new dimension to its role as a humanistic discipline.

Circumstance led Ignatius to the apostolate in education. His initial plans for missions among the unbelievers were inspired by the discovery of continents untouched by Christianity or by European civilization. In his vision of the Trinity at Manresa, he had realized that his vocation was to cooperate with Christ in the salvation of men of all nations and races. He had underscored this specifically in his presentation to the Pope in 1539 when he said that his companions were pledged to go without excuse or delay wherever the Pope might want to send them, "whether it was to work among the Turks or in the New World, or among Lutherans or any other group." A few months later Xavier began the missionary crusade which was going to take Jesuits to every country in the world. From his room in Rome Ignatius planned, guided, and organized this task which was inspired by the love of God and the good of souls.

Reports from the mission in India and especially those which told of Father Lancilotti's work in teaching at the College of Goa shed further light on Ignatius' thinking and helped him work out his strategy for the foreign missions. He synthesized the plans and dreams of the great European humanists for restoring Christianity through humanism. He saw in education a providential instrument for the religious unification of all those outside the Church. This revitalized Christianity would embrace the Indies, the Far East, Ethiopia, and the newly discovered western hemisphere. He ordered his men in Brazil and Ethiopia to open schools which would be similar to the one in Goa. These schools were to teach both Latin and the vernacular languages and were aimed at forming interpreters, secular priests and native Jesuit priests who would join

forces with the learned Jesuit missionaries from Europe in bringing the gospel to the great throngs of infidels. Only great faith in man and in culture could have devised such a plan!

Ignatius saw Classical Humanism as a preparation for Christianity and he brought it to every part of the world. But at the same time he stressed the necessity of the closest possible contact of his missionaries with the people among whom they worked. He wanted them to adapt themselves to the country, to the people and to their customs, and to learn their language and history.

The records of the Jesuit missionary work among these newly discovered civilizations reached Europe through official reports and the very carefully prepared *Jesuit Relations*. The publication of these works brought information to Europeans about these new countries and climates and about the people who lived there. The *Letters from the Indies* had more than a mere curiosity value. They made available a huge amount of factual information which overthrew traditional theories of the "two Antiquities". The theoretical books of the so-called authorities in the field were opposed by the hard reality of the facts gathered by the missionaries. This information opened up vast horizons of land and sea and set the old world thinking in concepts of unlimited space. But what was most striking to the men of that time was the similarity which existed between these newly discovered people and themselves. In this discovery of common values, reason appeared to them to be the essential link. This led some into rationalism; to others it revealed a new unity among all men. Modern thought owes a great deal to this encounter between Humanism and Discovery which Ignatius did not create but did much to foster.

* * *

The dialogue which history has provided between Ignatius and ourselves impels us to reflect on our present situation. Four centuries have passed. Today we are at grips with a changing world. In every phase of life, modern technology has immeasurably enlarged the limits which had previously been set by civilization and culture. Our modern world is in conflict with traditional culture, with the heritage which has lost the value of the humanistic education which Ignatius created in the 16th century. In this crisis a reform in our system of education is mandatory. This reform cannot afford to be a compromise. It must be a new synthesis, energetically thought out to meet the needs of modern man.

The example of the powerful personality of Ignatius has a special meaning for us in these times. He was able to join into a perfectly unified system what was best in the Middle Ages and in the Renaissance.

This should inspire us to work with a freedom and with a realism derived from experience and reflection, to plan with courage and with prudence, without making an idol of either tradition or modernity. Our minds should be open to the needs and aspirations of our times, but at the same time we should respect the true values of the past. Above all we must rigorously subordinate all means to the ends we consider essential.

BOSTON COLLEGE—College of Arts and Sciences

On April 21 at a special Academic Convocation of the Faculty and Students of Boston College the Honorary Degree of Doctors of Laws was conferred upon Archbishop Cicognani, Apostolic Delegate to the United States, in commemoration of the 150th anniversary of the founding of the Archdiocese of Boston. The main address was given by His Excellency Archbishop Cushing. The Bishops of New England, Reverend Father Provincial, many Monsignori, and all the Presidents of the Catholic colleges of New England were present for the awarding of the honorary degree by Reverend Father Rector. It was a very impressive and colorful ceremony. One of the highlights of the convocation was a salutation delivered in Latin by Carney Gavin, a Junior in the College of Arts and Sciences. His Latin eloquence moved Archbishop Cicognani to give this extemporaneous tribute: "Desidero gratias peculiares reddere eximio juveni qui Latine locutus est. Si quis mihi dixerit quod lingua Latina mortua est, hanc dabo responsionem: 'Ite ad Collegium Bostoniense.' Ibi audieritis Latine loqui non tantum doctores sed etiam juvenes. Gratulor tibi, dilecte juvenis. Optima argumenta dedisti tum peritiae in lingua Latina tum artis oratoriae. Tibi omnia sint felicia ac fausta."

Jesuit Education and the Natural Sciences*

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We live in an age of nuclear bombs, rockets to the moon, and electronic computing machines that play passable games of chess. The major portion of our nation's budget is being spent for such equipment, and there is every indication that such will be the case for many years to come. Rockets, nuclear energy, and space travel pose political and ethical problems for the rulers of the world, which would have been unthinkable just a few years ago. We are troubled by questions like these: "Should the nuclear bomb tests be continued?"; "Is it worthwhile to spend a billion dollars to get a man to the moon, or would it be better to spend it on an impregnable radar defense system?" In a democracy the people ultimately make the decisions, and therefore the people, and particularly the leaders of the people, must have the necessary knowledge on which to make informed decisions on these questions. As Professor Conant has put it:

Because of the fact that the applications of science play so important a part in our daily lives, matters of public policy are profoundly influenced by highly technical scientific considerations. Some understanding of science by those in positions of authority and responsibility as well as by those who shape opinion is therefore of importance for the national welfare.¹

This is precisely where we are failing today, and this failure may be disastrous for the future. The television advertisements and the astrology columns in the newspapers spell out how little comprehension our American people have of what science really is. And statements by some members of Congress do not proclaim any higher level of scientific literacy on their part. As Professor Stratton of M.I.T. has said:

For now, and increasingly in the time to come, we are destined to live not only with ourselves but with the problems and with the products of physics and chemistry and biology. It is inconceivable that we shall continue to under-

* Throughout this paper by "natural sciences" we mean all the "pure" physical and life sciences, but not applied science or engineering. Mathematics is always meant to be included, even when this is not stated explicitly.

¹ James B. Conant, *On Understanding Science*. New Haven: Yale University Press, 1947, p. 19.

stand either ourselves or our relations with one another if educated people remain in their present ignorance of the nature of science.²

There are really two distinct problems here. In the first place more and more scientists will be called on in the years ahead to help make policy decisions of great social and moral consequence for this country and for the world. Hence the need for broadly-trained scientists who are perceptive of philosophical and religious values. In the second place the electorate will be called on to vote on issues which depend intimately on some understanding of the facts and theories of science. Hence the need that every educated man know what science is, what it can and cannot do, and what are the basic facts and theories of the various scientific fields. For example, how can any American vote on the advisability of continuing nuclear tests unless he has an accurate knowledge of what radiation is, and of the somatic and genetic damage it can cause?

We have, therefore, a problem which is basically one of education. As Jesuit educators we may ask ourselves: What can Jesuit education contribute to the solution of this problem? Can Jesuit education turn out the broadly-trained scientists the world so badly needs, and at the same time convey to the non-scientists we educate some feeling for the facts and fancies of science? To attempt to answer this question we must consider some basic characteristics of Jesuit education, and the place mathematics and the natural sciences play in such an educational system.

There are many labels by which we might characterize Jesuit education, but let us, for our purpose, choose four which would seem to distinguish Jesuit education from other educational systems. Jesuit education is humanistic; it is Christian; it is adaptable; it aims at educating leaders.³ Let us consider each of these in turn.

1. *Jesuit education is humanistic.* We all feel we know what we mean by this. We mean that Jesuit education is liberal education in the full sense of the word. We mean that we are trying, as the phrase goes, "to educate the whole man." We mean that we are striving to educate our students for a full life in this world, and not merely for some narrow specialty. To make this more precise let us adopt as one goal of Jesuit education the definition of humanism given by Jacques Maritain in his book *True Humanism*:

. . . humanism . . . essentially tends to render man more truly human and to make his original greatness manifest by causing him to participate in

² Julius Stratton, "Science and the Educated Man," *Physics Today*, 9, no. 4 (April, 1956), p. 20.

³ These agree in part with characteristics of Jesuit education given by George E. Ganss, S.J., "St. Ignatius' Constitutions and the Spirit of the Ratio," *Jesuit Educational Quarterly*, 17, (1954), pp. 69-82.

all that can enrich him in nature and in history. . . . It at once demands that man make use of all the potentialities he holds within him, his creative powers and the life of the reason, and labour to make the powers of the physical world the instruments of his freedom.⁴

We have deliberately chosen this definition because it avoids a too restrictive view of humanism which equates humanistic development to the study of literature and especially of Greco-Roman literature. Such a view traces back to the Renaissance, which exalted again the old classical ideal of a purely literary humanism for the aristocratic elite. During the past few centuries this concept of humanism has broadened due to the development of the vernacular literatures, history and science, and the overthrow of aristocratic by democratic ideals of education. But, as Father Morris Clarke has so well pointed out:

. . . in those educational circles which still profess to impart a humanistic training and especially, perhaps, among Catholics, who by instinct tend to be conservative and traditional, many deep traces of the old individualistic and exclusively literary conception still linger tenaciously on. Sometimes they are not consciously recognized; sometimes they are even taught as essential to maintain the ideal.⁵

It is because we do not wish to restrict our concept of humanism in this way that we have embraced Maritain's definition of humanism. To show that we are not unfairly prejudicing the issue without considering the ideals of the Society in this matter, we may refer to the conclusions which Father George Ganss reached after his study of St. Ignatius' writings on education:

It is to be noted that Ignatius did not hold any view which equated liberal education with training confined chiefly to humane letters in Latin and Greek. Such a shortsighted notion can be obtained from his writings only by removing from his educational plan that which he regarded as most important, the theology.⁶

2. *Jesuit education is Christian education.* This is, of course, merely to propound the obvious. The whole purpose of all our work as Jesuits is *ad maiorem Dei gloriam*. Our educational ideal is not a natural, earth-bound, humanism, but a Christian humanism which looks at all truth under the illumination of Christian revelation, and finds man's greatest model and inspiration in the person of Christ, Our Lord. This is, of

⁴ Jacques Maritain, *True Humanism*, New York: Charles Scribner's Sons, 1938, p. XII.

⁵ W. Norris Clarke, S.J. "Christian Humanism for Today," *Social Order*, 3 (1953), p. 279.

⁶ George E. Ganss, S.J., *St. Ignatius' Idea of a Jesuit University*. Milwaukee: The Marquette University Press, 1954, p. 192.

course, abundantly clear from the Constitutions of the Society. Thus in Part IV of the Constitutions, which is the fundamental source for all St. Ignatius's ideas on education, we read:

The end of the learning acquired in this Society is, with the help of God, to aid the souls of its own members and those of their neighbors. This, therefore, is the criterion to be used in deciding, both in general and in the case of particular persons, what subjects members of the Society ought to learn, and how far they ought to progress in them.⁷

Though here Ignatius is talking about the studies of Ours, it is clear that he would apply an identical criterion in deciding what subjects our students should study. Thus, though he fully appreciated the humanistic values of the Latin and Greek classics, he did not consider them the be-all and end-all of Jesuit education. His mature thought on this subject we find in a letter which he wrote on March 30, 1555 (only 16 months before his death), to a scholastic who was teaching Latin and Greek at Loretto in Northern Italy. Ignatius writes:

I should like you to inform me about the progress which your students are making in Latin and Greek letters; . . . For, as you know, in our times they are highly necessary to produce fruit in souls, especially in those northern regions—although for ourselves the theology itself would be enough without so much of Cicero and Demosthenes. But just as St. Paul became all things to all men that he might save them, so our Society, too, in its desire to aid souls takes up these spoils of Egypt to turn their use to the honor and glory of God.⁸

This leads us to the third important characteristic of Jesuit education.

3. *Jesuit education is adaptable.* In Father Ganss' recent book, *St. Ignatius' Idea of a Jesuit University*, this is the characteristic he stresses above all others. Ignatius was an eminently practical man, and he makes clear that his reason for choosing the subjects which he included in his curricula was their usefulness for living in his epoch. As a matter of fact "much of Ignatius's greatness arose from his keen awareness of the new needs and interests of his day."⁹

The *Magna Carta* of Jesuit education is the fourth part of the Constitutions. Here Ignatius refers to the *Ratio Studiorum* which had yet to be written and which would merely apply the principles set down in the Constitutions to concrete situations. He says:

⁷ *Societatis Jesu Constitutiones et Epitome Instituti*, Part IV, Chap. 5, n. 1. Rome: Apud Curiam Praepositi Generalis, 1949.

⁸ *MHSJ, Monumenta Ignatiana*, ser. 1, *Epist.*, tom. 8, pp. 91, 618; quoted in Ganss, *op. cit.*, p. 157.

⁹ Ganss, *op. cit.*, p. 193.

These present constitutions refer their readers to it (i.e., the *Ratio*), with the remark that *it ought to be adapted to places, times and persons*.¹⁰

This same phrase recurs again and again in the fourth part of the Constitutions. For example, in chapter 5 we read:

Furthermore, account is to be taken of circumstances of time, place, persons, and other such factors, according to what seems best in Our Lord to him who holds the chief responsibility.¹¹

As Father Ganss has pointed out, the *Ratio Studiorum* is not our chief guide to St. Ignatius' ideas on education. The Constitutions are, and the thing stressed in the Constitutions is *adaptability*. Father Ganss' summary of his conclusions from a study of St. Ignatius' writings on education, though long, is well worth repeating here:

Ignatius laid great stress on the necessity of adapting educational procedures to the varying circumstances of times, places and persons. For he considered procedures to be but means to perennial ends. In his educational scheme, there are timeless elements, such as the preeminence of theology, valuable to all generations, and there are timely elements which were especially suitable and valuable to the people of his own day, such as concern for Ciceronian literary graces in writing Latin. This timeliness is among the chief reasons why his education was so popular and consequently so successful in its day, and is certainly part of the spirit of his *Constitutions* on education. Also, because of his repeated insistence on adaptation to varying circumstances, the educational scheme which he bequeathed to his order is a flexible one which can be easily adapted to the varying interests and needs of different regions and successive eras. One of the clearest and strongest of his may pronouncements on this subject is the passage which gave rise to the successive drafts of a *Ratio Studiorum*.

On the other hand, nostalgic yearning for an educational plan which was suitable to eras of the past, or a forlorn hope of bringing back its features which had ceased to be timely was not a part of his spirit. No evidence in his writings indicates that it was.¹²

It seems that St. Ignatius' stress on the adaptability and timeliness of Jesuit education needs reassertion today. How timely, and how adapted to the scientific age in which we live is present-day Jesuit education? In this connection we might heed the warning of Whitehead:

Any serious fundamental change in the intellectual outlook of human society must necessarily be followed by an educational revolution. It may be delayed for a generation by vested interests or by the passionate attachment

¹⁰ Constitutiones, Part IV, c. 13, n. 2A (italics added).

¹¹ Constitutiones, Part IV, c. 5, n.1; cf. also IV, c. 13, n. 3c; IV, c. 12, n. 2.

¹² Ganss, *op. cit.*, p. 189-190.

of some leaders of thought to the cycle of ideas within which they received their own mental stimulus at an impressionable age. But the law is inexorable that education to be living and effective must be directed to informing pupils with those ideas, and to creating for them those capacities which will enable them to appreciate the current thought of their epoch.

There is no such thing as a successful system of education in a vacuum, that is to say, a system which is divorced from immediate contact with the existing intellectual atmosphere. Education which is not modern shares the fate of all organic things which are kept too long.¹³

Because of Ignatius' stress on adaptability and timeliness, it seems unquestionable that Ignatius would not want the Jesuit education of the sixteenth, or even the nineteenth, century to be the education of today. The key elements would remain, but they would be adapted to the times in which we live. What form this adaptation would take is of course debatable, since we no longer have Ignatius' genius to guide us. But at least we should try to approach the problem with the same flexibility and courage that Ignatius would have brought to it.

4. *Jesuit education is an education of leaders.* This is stressed by Ignatius throughout the Constitutions. Thus in the seventh part we find the general principle:

This spiritual help which is conferred upon great and public persons . . . ought to be deemed of greater importance, for the same reason of its being a more universal good.¹⁴

This idea that we are to train leaders has become a commonplace among us. The present *Instructio* on our colleges says that we are to prepare "men of true eminence." Our present General stressed it in his 1947 letter on the ministries of the Society.

For the objective of our colleges is to form Catholic men who by example and influence can be guides to others in any art or any office. . . . I am afraid that sometimes the importance of the influence which Catholic men ought to have upon public life is all too little in the minds of Ours.¹⁵

Hence, all other things being equal, students should be encouraged to enter those fields where their qualities of leadership will do most good for their country and for God's cause on earth.

These, then, are the qualities we must look for in Jesuit education as conceived by St. Ignatius; it must be a Christian humanism which aims at training leaders and which is adaptable to the needs of the times. As

¹³ Alfred N. Whitehead, *The Aims of Education*. New York: Mentor Books, 1929, p. 83.

¹⁴ *Constitutiones*, Part VII, c.2, n. 1D.

¹⁵ *Acta Romana Societis Jesu*, 11, 320 (1947). See also Paul C. Reinert, S.J. "The Intellectual Apostolate," *Jesuit Educational Quarterly*, 13, 69 (1950).

regards the last two characteristics they certainly seem to demand a greater stress on mathematics and the sciences than exists in Jesuit education at present, both at the high school and the college level. We are living in an age of science—that is indisputable. To be adapted to the times an alert educational system must impart some knowledge of the great force which is science to all its students. In addition the boys being educated for leadership today are the men who will make tomorrow's decisions. As we have said, these decisions cannot be made without a true understanding of science, and the men who will be put in the influential positions to make these decisions will be men with adequate backgrounds in science. The world will therefore be deprived of the voices of many outstanding Catholic men in high places if we fail to give them the best possible education for the nuclear and space age in which they live. Also, as is well known, there is a great lack of competent Catholic scientists and mathematicians today. Hence the need of doing all we possibly can as Jesuit educators to encourage and train some of the scientific specialists the world and the Church both need so badly.

From these points of view we can muster a strong argument for increased stress on mathematics and the natural sciences in Jesuit education. But what of the first two requirements, that Jesuit education be a humanistic, Christian, education? If mathematics and the natural sciences are part of a true Christian humanism, then they certainly deserve a larger role in present-day Jesuit education. If they are not, then despite the demands of the times, they cannot be given such a role without perverting the very idea of Jesuit education. For only if mathematics and the sciences are worthwhile disciplines in themselves, deserving of a place in any truly liberal education, can they be considered worthy of increased emphasis in twentieth-century Jesuit education.

First, then, are mathematics and the natural sciences humanistic disciplines, or, at least, can they be such if properly taught? This is a question which has caused much fur to fly over the years, and much depends on the definition of humanism one chooses. If one embraces Maritain's definition of humanism given at the beginning of this paper, there is no doubt that the sciences are humanistic. The sciences certainly help man "to participate in all that can enrich him in nature;" they demand to a greater extent than most other disciplines "that man make use of all the potentialities he holds within him, his creative powers and the life of the reason;" and in a special way they enable man "to make the powers of the physical world the instruments of his freedom." Even if a narrower definition of humanism is chosen, it has to be admitted that science is one of *man's* greatest achievements, and that in knowing science one comes to know man better. As Gavin de Beer has said:

If the humanities are the study of the thoughts and deeds of man, and science is one of man's greatest achievements, it may be asked why science has become excluded from the humanities.¹⁶

Only if one adopts a purely literary concept of humanism does science fail to qualify as a humanistic discipline. Such a restrictive concept of humanism is, however, decidedly old-fashioned today, and merely argues a narrowness of view that is the antithesis of true humanism. A true humanist is contemporary; he lives in the present, and knows the men and the things of the present. A man who does not appreciate the place of mathematics and science in today's world simply does not know the world in which he lives, and hence is far removed from the ideal of humanism. Though we must admit that, in general, the humanizing values of literature surpass those of scientific study, there can certainly be no humanism worthy of the name without mathematics and the natural sciences.¹⁷ This is appreciated by outstanding present-day thinkers, no matter what their fields of learning.

First let us hear from a few historians. Christopher Dawson defines science in very humanistic terms:

Science is nothing else but the spiritual power of intelligence illuminating and ordering the multiplicity and confusion of the world of sense.

And George Sarton makes this more explicit:

It is true that most men of letters and, I am sorry to add, not a few scientists, know science only by its material achievements, but ignore its spirit and see neither its internal beauty nor the beauty it extracts from the bosom of nature. . . . A true humanist must know the life of science as he knows the life of art and the life of religion.¹⁸

¹⁶ Gavin de Beer, *Science and the Humanities*. London: H. K. Lewis & Co. 1956, p. 11.

¹⁷ There is an apparent lack of appreciation of this fact in the report given by the Commission on Liberal Arts Colleges at the annual meeting of the Jesuit Educational Association held at St. Louis, April 2, 1956. (*Jesuit Educational Quarterly*, 19 [1956-57], pp. 83-86). The Committee talks about—"the mature development of the student through a carefully integrated curriculum." They then go on to detail the things which contribute to this—language, public speaking, literature, history, social science, philosophy and theology. *But there is not even a mention of mathematics or the natural sciences.* Is this a Christian Humanism for today? A far more perceptive, and realistic, discussion is that of Father Robert Henle in his article, 'Objectives of Catholic and Jesuit Liberal Arts Education: A Symposium,' *Jesuit Educational Quarterly*, 19 (1956-57) pp. 87-93. Father Henle stresses that a good curriculum must "relate the student through knowledge to his present environment, to the culture in which he lives." He also quotes a statement of Father Klubertanz to the effect that "A man cannot deal with the world or modern culture without a knowledge of the general factual framework of science and some understanding of the nature of science" (p. 92).

¹⁸ George Sarton, *The Life of Science*. New York: Henry Schuman, 1948, quotation on p. VI.

Among educators similar ideas are prevalent. Robert Hutchins, the former president of the University of Chicago, says:

. . . the rise of science is the most important fact of modern life. No student should be permitted to complete his education without understanding it.¹⁹

Jacques Barzun, *litterateur* and educator, insists:

Fortunately there is no doubt whatever about the place of the sciences: they *are* humanities and they belong in the college curriculum.²⁰

Finally let us consider what a number of outstanding scientists have to say on this point. Professor Frederick Seitz of the University of Illinois says:

The great generalizations of science are primarily of humanistic value. They occupy positions along with the great generalizations of other fields, such as art, history, literature, philosophy and religion.²¹

Dr. Merle Tuve, Director of the Carnegie Institute in Washington, adds:

I believe that science must firmly be included among the liberalizing humanities in any honest assessment of modern thought and knowledge.²²

And Professor L. A. DuBridge of the California Institute of Technology has this to say:

Again we hear the cry: 'Do not forget the liberal arts!' To that, of course, there is a simple reply: Science is one of the essential liberal arts. It ranks along with literature, art, music, as one of the finest and most elevating achievements of the mind of man. A liberal arts education does not deserve the name if it includes no science.²³

One of the finest statements I have found on this point is that of a fellow Jesuit scientist and educator, Father A. H. Poetker, S.J., one-time President of the University of Detroit. According to Father Poetker:

The sciences have a very definite cultural value and provide an area of knowledge, without competence in which there can be no liberal education. The principles of science are the principles of truth, whose study is ennobling because it attempts to solve the mystery of the universe. There can be no doubt that the natural sciences afford material which is as suitable as languages or

¹⁹ Robert M. Hutchins, *Education for Freedom*. Baton Rouge, La.: Louisiana State University Press, 1943, p. 34.

²⁰ Jacques Barzun, *Teacher in America*. Boston: Little, Brown & Co. 1945, p. 91.

²¹ Frederick Seitz, "Education for Science and Engineering," *Physics Today*, 11, No. 7 (July, 1958), p. 12.

²² Merle Tuve, *New York Times*, March 24, 1958, p. 19.

²³ L. A. DuBridge, statement before U.S. Senate Committee on Labor and Public Welfare; quoted in *American Institute of Physics Newsletter*, 1, No. 10 (August 20, 1958).

the social sciences for the development of those capacities of human personality that are the formal object of our education—logical reasoning, discrimination, philosophical generalization, rigorous mental discipline, accuracy, intellectual honesty, even imagination and the esthetic sense.²⁴

I hope that these quotations have not been too tedious. They represent, I believe, a fair sampling of the views of most sincere scientists and humanists who have given thought to this problem. They realize that science is necessarily part of a humanistic education, and that one of the big problems of the day is to work out the practical details of a liberal education that is truly contemporary. Thus the problems of Jesuit education are part and parcel of the problems of American education in general.

Does this picture change if we specify that the humanism we desire is a Christian humanism which transcends this world and the potentialities of unaided human nature? Is there still a place for science in the *Christian* humanism that is the aim of Jesuit education? This is really to ask if science has any importance in the Christian scheme of things. The answer, as we shall try to show, is an unqualified 'yes.'

First of all, science is something good in itself, for, as Kepler has said, in discovering the ways of nature the scientist is "thinking God's thoughts after him." The scientist is engaged in learning more about the secrets of the universe, and according to Gilson, this "is one of the highest praises of God; the understanding of what God has made."²⁵ The truth accessible to science is a part, small though it may be, of the totality of God's truth, and it is man's task to discover as much of this truth as possible. As Pius XII put it:

The Lord who has put into the heart of man an insatiable desire to know did not intend to set a limit to his efforts to conquer when He said, 'Subdue the earth.' It is the whole creation that He has entrusted to him and that He offers to the human mind so that he may ponder it and thus be able to understand more deeply the infinite goodness of His Creator.²⁶

Now this ideal is attained more completely by research scientists ferreting out new facts and developing new theories, but it is also reached to a lesser extent by students seeing the amazing world about them open up in all its beauty under the instruction of an inspiring scientific teacher. They too learn to know God better, and therefore to love Him more, by learning more of the universe in which they live.

²⁴ A. H. Poetker, S.J., quoted in *Jesuit Educational Quarterly*, 11 (1949), p. 236.

²⁵ E. Gilson, *Christianity and Philosophy*. New York: Sheed and Ward, 1939, p. 113.

²⁶ Pope Pius XII, Address to Seventh International Congress of Astronautics, Sept. 20, 1956 (*The Pope Speaks*, 3 [1956], pp. 305-8). Cf. also the address of Pope Pius XII to Pontifical Academy of Science, April 24, 1955.

This would be true even if God had never become man. But in a religion that is founded on the historical fact of the Incarnation, science has a far greater importance. Since in the Incarnation God did not hesitate to take an earthly body to Himself, atoms, molecules and human cells must become objects of great significance and curiosity to the Christian, for these constituents of the human body were held in hypostatic union with the Divinity for the 33 years of Our Lord's life on earth, and are still united to the Divinity in heaven. Matter is no longer evil or indifferent; it is good, and it has a role to play in the drama of salvation. The duty of the Christian is to spiritualize it and bring it to the peak of perfection God wants it to have when He comes again at the end of the world. The scientist is cooperating in this great plan of God for the universe, and the student studying science is seeing this plan unfold before him.

In a true sense the scientist is aiding the Church in her mission of imparting God's revelation to the world. A number of Catholic thinkers have recently stressed the idea that there are two forms of revelation, a natural revelation and a supernatural revelation.²⁷ In uncovering the secrets of nature the scientist is cooperating in a form of natural revelation, which gives insights into God's universe which could not be gotten from any other source. Though these secrets are slight compared to the great facts of supernatural revelation given to us by the Church, they are not insignificant. Lance Wright has spoken of "the mistake of refusing to allow that the facts which man has apparently stumbled on by himself are as much 'of God' as those which his church has mediated."²⁸ These insights of the scientist cannot be neglected by the Church without distorting God's truth, which is one.

There are many other things we might say about the basically Christian nature of science: the fact that science tends to develop natural virtues which are basically Christian—humility, patience, perseverance, honesty, integrity; the fact that science's presuppositions are founded on the medieval, Christian belief in the rationality of the universe, as Whitehead has pointed out; the fact that science's insistence that nature's secrets can only be uncovered by appeal to observation and experiment is ultimately traceable to the Christian doctrine of creation and God's freedom in creating one out of many possible universes.

If this is true, then, if science has a place among the humanities and promotes distinctly Christian values, there is no doubt that in this age

²⁷ Cf., e.g., Friedrich Dessauer, *Begegnung zwischen Naturwissenschaft und Theologie*. Frankfurt am Main: Verlag Josef Knecht Carolusdruckerei, 1952.

²⁸ Lance Wright, "The Apostolic Role of the University Graduate," *Downside Review*, 70 (1952-3), p. 51.

when scientists and Catholic leaders with a knowledge of science are in such demand, there is need for an adaptable Jesuit education to adapt itself more to the times. The nature of this adaptation remains to be worked out, but it should include increased emphasis on the natural sciences for all students at both the high school and the college level. We need specialists in science who get intensive courses in their major fields in science in college, but we also need non-scientists who through their science and mathematics courses in high school and college are made to realize the true nature of the world in which they live.

Most of us feel that if our students are to compete with the boys from non-Jesuit schools in scholarship and fellowship competitions there is need of additional mathematics and science in the curriculum. But when we try to persuade Dean's of the need for additional courses we are met with the objection that we are giving a Jesuit, liberal education, and there is no room for additional technical courses. We have to convince Administrators (and perhaps ourselves) of the humanistic value of the science courses we teach, and argue that they are necessary for this reason, and not merely for pre-professional training. As regards our science majors in college, we might remind ourselves of Whitehead's demand that a liberal education produce "style" in the student, where by style he means that the student knows some one field well and that he should be able to do some one thing well. Style is therefore "the peculiar contribution of specialism to culture"²⁰ and without it there is danger that we will turn out men who know a little about a lot of things, but have not mastered any one subject sufficiently to become the leaders we need today. There is a real need, therefore, for specialization, but specialization does not mean that a man knows one field only. What we should aim at is a graduate who is liberally, humanistically, trained but still has a mastery of one particular field, be it scientific or non-scientific, in which he gives promise of becoming a Christian leader of the type Ignatius envisioned.

How this will be accomplished, how equal justice can be done to the demands of a broad, liberal education, and simultaneously to those of an intense specialization in one field, whether scientific or not, is a very difficult practical problem, which may never be perfectly settled. We must learn to live with it, and do the best we can according to our lights.

In conclusion let me quote a passage from Father Walter Ong, S.J., which I think summarizes much of what we have been trying to say and points up the difficulty of the questions still to be answered:

There is no doubt that in our own age a new humanism is needed, and

²⁰ Whitehead, *Op. cit.*, p. 25.

one which has an entirely new orientation toward history from that of the Renaissance. There are huge issues to be faced, among the most notable that of communications in the mass society in which we are born and live, and that of the role of the machine and associated phenomena which must be integrated in our civilization into any humanism we propose to live. There is, of course, no neat and clear-cut set of answers available to us in handling these issues, because they are not clear, abstract problems which can be fitted with neat answers, but concrete issues which simply have to be lived with. In facing them, one thing is certain: although we can and must learn from the past, we cannot turn back, and we should not even dream of turning back. To this extent, Renaissance humanism is clearly *passé*.³⁰ Christianity, a world view which, unlike other religions, bases its teaching on a real sacred history, has overcome the Renaissance and, by our day, imparted its outlook to the whole of mankind, so that now even non-Christian and anti-Christian cultures live in a linear rather than a circular time, in an attitude of expectation, faced toward the future, when as we know, Christ will come again.

If this is true of the world at large, it is doubly true of America. And if it is true of America, it should be doubly true of Catholics here. We are the people of the future in the land of the future. To be sure, our heritage stretches far back into the past. It is Renaissance and medieval and much more. But there is no solution for our dilemmas there. The dialectic of medieval and Renaissance only points up the dialectic of specialized, scientific training and of nonspecialized, liberal education which must be faced in every age, and more urgently than ever in our own. It would be a mistake if we failed to see these issues squarely. There is some danger, I believe, that Catholic intellectuals—or those who should be Catholic intellectuals—may be tempted to take refuge not in history but simply in the past.³¹

This is a danger that Jesuit education must constantly guard against if it is to be the alert, timely, adaptable educational system St. Ignatius wanted it to be.

³⁰ By Renaissance humanism Father Ong means the old classical ideal of a purely literary humanism for the aristocratic elite, as was mentioned above.

³¹ Walter Ong, S.J., "Renaissance Ideas and the American Catholic Mind," *Thought*, 29 (1954), p. 355.

Vocations Through Reading

EUGENE M. ROONEY, S.J.

Among the many means of fostering a religious vocation literature has an important function. This is not a gratuitous assertion, for one frequently finds experiential testimony to it, expressed or implied, in writings on the subject of vocations. Witness the statement of Father Thomas A. Burke, S.J., in the *JESUIT EDUCATIONAL QUARTERLY*: "Experience shows that many are drawn to the Society either by personal contact with Ours or *by reading the lives of our saints and holy men*."¹ Father James E. Coleran, S.J., has proposed the following for our reflection: "We know that the lives of our Saints have inspired many vocations in the past. The inspiration derived from reading reports of the sufferings and martyrdom of early Jesuit missionaries is a matter of historical record."² This awareness is universal in our Society, whose Father Ignatius was so deeply influenced by the reading of two books during his period of convalescence after Pamplona. We are not surprised to find Father Ledochowski writing:

Given the opportunity members of our mission bands can make prudent inquiries about boys who show promise, can awaken their souls to the religious life, can further their development with *good books*, and, especially by good example, urge them to higher things.

In all our magazines much can be done to arouse vocations; for example, by publicizing the lives of our saints, by recording the outstanding activities of Ours in different parts of the world—modestly, of course, in keeping with the words of our Lord: "Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven."³

Together with such testimonials on the value of literature in fostering vocations to the Society, one finds evidence of failure to employ this means in our schools. According to a survey, conducted by Richard C. Braun, S.J., and Edward J. Fischer, S.J., reading *occasioned* the idea of a vocation to the Society in 1 per cent of those questioned.⁴ This may seem almost inconsequential when you consider that those examined were all students of Jesuit schools and were more immediately influenced by personal contacts. However, from the same survey one learns that 82 per

¹ *JESUIT EDUCATIONAL QUARTERLY*, 16 (1954), p. 19. Italics added.

² *Ibid.*, p. 37.

³ *Selected writings of Father Ledochowski*, 1945, p. 137. Italics added.

⁴ Braun, Richard C., and Fischer, Edward J., "Jesuit Vocations in our High Schools: a survey on Vocation Background and Influences," *JESUIT EDUCATION QUARTERLY* 17 (1955), 147-160.

cent felt that vocational information of a helpful nature—and this even with regard to the Society—was lacking in the schools attended.

In the Fall of 1954 a questionnaire was sent to the Novices of the Maryland and New York Provinces in connection with the present article. Of the 136 who replied, 39 per cent felt that reading had helped them in some way in their search for a vocation. It would be significant to note that reading helped 71 per cent of those who had attended non-Jesuit institutions, whereas of those attending Jesuit schools only 33 per cent felt that they were helped through literature. This latter figure is in substantial agreement with the 35 per cent who mentioned reading that helped them in the survey of Misters Braun and Fischer.⁵ Undoubtedly there are a number of explanations for the above figures, but no matter what solution is proposed there is an indication of failure on the part of our Jesuit institutions to utilize literature in fostering vocations.

No one would claim that reading is essential for a vocation. God's grace is never wanting, nor are the instruments He employs limited. Reading cannot take the place of the living example of a good religious, but it can complement that example. The role which reading will play depends on the individual personality of the prospective candidate. It is most difficult to determine just how much reading affects an individual. Morris L. Ernst remarks that, "Despite random comment of loose-tongued, frightened people, there is as yet little reason to believe that the written word has a provable causal relation to behavior."⁶ While one is not aware of the extent of reading's influence, certainly few would dare to set up such a dichotomy between reading and behavior. The statement of Ernst, though applied to the evil influence of literature, does not appear to change in a moral context with regards to the positive formation of character through literature.

Conscious of the singular effect of books on the life of Saint Ignatius, we realize that literature has an important function in everyday life and in the formation of conscience. With this transforming power of books as the underlying principle, the purpose of this article is to show that guidance in the field of vocational literature is the proper function, even the duty, of every Jesuit teacher. And, further, it is proposed that this literature is the proper function of that man who for years has had, or guidance be graded according to the needs and abilities of the individual student. Hence the article will deal with two points: the function of the teacher in fostering vocations through literature, and a suggested method by which this guidance may be pursued.

⁵ *Ibid.*, p. 157.

⁶ Haight, Anne L., *BANNED BOOKS*. New York: Bowker, 1955. Preface by Morris Ernst. p. xiv.

Function of the Teacher in Vocational Guidance

An obvious mistake in vocational guidance would be the proposal that all work connected with fostering a religious vocation is the duty of the Student Counselor alone. We are aware that Student Counselors have their hands full in watching over the general spiritual welfare of some 500 or so young men. The contact they have with the individual can be very limited, perhaps to one or two interviews in four years. Mistrs Braun and Fischer pointed out this limitation in their survey where a lack of approachability on the part of the Student Counselor, and the additional lack of interest by other Jesuits was noted.⁷

Guidance in the field of literature requires a knowledge of the individual which is not generally had by the Student Counselor. Only the teacher, the man with whom the students have daily contact, can guide the individual student's reading, vocational or otherwise. The teacher alone has the intimate knowledge of the individual's intellectual capabilities, his reading tastes and the range of his comprehension. Only he can know the everyday interests of the individual boy. Guidance through literature is the proper function of that man who for years has had, will have, *Doc. infer. gram.*—and the like—after his name in the Province Catalog. This task is not one that can be shunted off to the shoulders of the Student Counselor or the school Librarian. They can help, but it is obvious that they do not have the contact with the student necessary in guiding him successfully in the perusal of vocational literature.

Moreover, before we supply the boy with vocational literature we must first develop in him a taste for reading in general. On entering high school many boys have never read a book. By the middle of September the young Freshman comes to realize that some time must be spent at study if passing grades are to be maintained. He must follow a full schedule of class, and then he will want to join athletic teams and other extra-curricular activities in the afternoon. With all this to occupy him, and you can add the ingredients of modern mass media, the chances are slim that the student will embark on a career of reading by himself. Why should he read any books? Rather, how can he be persuaded to read? Or will this individual student join the legion of our high school graduates who have never read a book?

It is up to the teacher to sell the student the idea of reading in general. The teacher, especially the English teacher, must introduce students to the enjoyment that is to be found in literature. If anything, at this period of his school-life the Freshman will read for pleasure alone. Some few of the more serious, with a home atmosphere conducive to intellectual

⁷ *Ibid.*, p. 154.

pursuits, already know about the pleasure reading brings and therefore might be susceptible to other motives. But even the serious student will be inclined to read in that field wherein his interests lie. No matter what his motive, the field he selects is usually very narrow and his interests can only be broadened through the help and guidance of the teacher. The boy's interests will serve as a departure point to other allied fields, but this must be pointed out by the teacher. Does not this knowledge of the student's personal interests call for an intimate acquaintance with the boy, a knowledge that is more readily available to the teacher than to anyone else with whom he may make contact at school?

As with reading guidance in general, so in the particular field of vocational literature the function of the teacher is manifest. The boy comes to trust his teacher. If the latter carefully selects a book, suited to the tastes of this particular individual, then the student will not be averse to suggestions of religious and vocational literature. The confidence of the boy must be gained before suggestions are accepted without reservation.

The Freshman is young, uninitiated in the many pleasures and benefits of reading. Yet if he does not begin reading during this first year of high school the chances are he will never begin—unless, perhaps, he starts in college. Consult any school librarian and you will find that this is invariably the case. The circulation statistics point to fewer withdrawals by Seniors than by Freshmen. Something has to give as the student takes a more active part in the extra-curriculars of the school and begins to lead a fuller social life. Reading is usually one of the first things to be set aside unless the student has come to cultivate a taste for literature during his first days in high school.

Further, it is during his Freshman year, and not when he is a Senior, that a boy should be given books to read which will help foster his vocation. Results from the survey mentioned above indicate that 67 per cent of those examined conceived the idea of a vocation during their grammar school period.⁸ Moreover, guidance in the vocational field through books must be gradual, not precipitate. Care should be exercised that we do not turn boys away from the religious life through the recommendation of books which, though good in themselves and of fine literary quality, are to youth's tastes flat, uninteresting, and even insipid. Such an error would defeat the purpose of our guidance at its inception.

Graded Procedure

How, then, should the teacher begin this orientation in vocational literature? Is it not true that some students may turn away and feel that

⁸ *Ibid.*, p. 149.

the religious life is simply not for them when faced with some formidable tome on the history of the Society or one of our Saints? Even Brodrick's *Origin of the Jesuits* will prove cumbersome for the student who has no previous knowledge of the Society and no real taste for such reading, but the impact of the book could certainly help one who has been initiated into the realm of solid literature.

The problem facing the teacher is evidently that of leading a student from his current interests, by graded steps, to a stage where he will gain a proportionate profit should he ever have the occasion or desire to read a work like that of Father Brodrick. A solution to this problem is offered in the proposal of starting the student off with works of fiction which deal with the religious life. With fiction as a start, the next step to biographies of the Saints and holy religious of our Society is easily made; and, if enough progress follows, by the time the student has reached an age when he is interested in a history of the Society or some other more substantial work on the religious life, he will at least have a background on which he can fall to maintain interest.

How many have ever seriously considered fiction as an instrument in vocational guidance? An affirmative response would probably come from very few. But would not a student be more receptive to some history of the Society if, while yet a Freshman, he had prepared himself by reading the fictionalized accounts of Ignatius and Xavier as presented by Louis de Wohl? And, notwithstanding the value of such works in fostering vocations, it is not out of place to mention here one of the main functions of all literature. All are acquainted with the fact that literature attempts to give experience, vicarious though it may be. The companionship which a student finds in a book cannot help but be a moulding influence in his life. Books are character forming. The nobility of priests and Saints in fiction is bound to affect the thinking of the adolescent. The result of this rubbing of shoulders with highly motivated persons in literature may not be immediately evident, but certainly the seed is there and will be present in the thoughts of the student during his years at school and in later life. The plot and characters of a book may be forgotten within a few weeks, but the sustaining influence of the work will remain with the student and will ultimately find outlet in the judgments he makes. A decision to imitate this nobility found in literature and embrace the religious life is but one of the many good effects of this type of reading.

Fiction should be the first step in guidance, and this for several reasons. It alone can hold the attention of the adventuresome and hero-worshipping adolescent, since its style and action are livelier, and its character portrayal more vivid than other forms of composition. Though some few

biographies accomplish this, fiction performs the task more completely. Further, fiction dealing with the religious life may be found on almost every reading level, treating every aspect of the priesthood and religious life with all their works in spreading the Kingdom of God. The wide range from which books may be chosen facilitates the selection of a work suitable to a boy who has some reading difficulty—and many boys of this type will be found in the Jesuit institution.

The second stage in this graded process would be biography, especially if the student is eager to learn more about some character he met and followed in fiction. For example, the teacher could follow up the reading of Boyton's *Mangled Hands* by recommending to the student *Saint among Savages* by Talbot; or he could replace de Wohl's novel on Xavier with the biographies of the Saint of the Indies by McGratty and Nevins.

All are aware of the need for appealing biographies of our Saints written for the high school audience. Though it is possible for us to appreciate the value of Dudon's life of Saint Ignatius, only the rare student would enjoy this work. During the Ignatian year several biographies of Saint Ignatius appeared, but for the most part they are too advanced for the average high school student. It is not the aim of this article to discourse at length on this dearth of material on our own Saints; here we would only point out that other biographies might serve to interest boys in the missions and works of the Society. With regard to the missions, for example, one might readily recommend the biography of Damien or one of the Maryknoll Fathers. These men, though not Jesuits, will help make the student conscious of the existence of the tremendous work that needs be done in the mission field. This awareness is a step forward in the fostering of vocations.

The final stage in guidance in the field of vocational literature will be the ability of the teacher to make available for the student that material which directly concerns the life and training of the religious, and of the Jesuit in particular. It is at this stage that special care should be taken to cater to the needs and inclinations of the individual, and for this a very intimate knowledge of the character of the student is essential. But it is also a knowledge that can be acquired by recognizing the reactions of the individual to previous recommendations, both in fiction and biography. Those not equipped for more serious reading should have at their disposal attractive brochures and pamphlets on life in the Society. For this purpose there are several interesting pamphlets by Father Lord, and in some of the Provinces articles in the Seminary Newsletters might prove stimulating. In August, 1954, Rev. William M. J. Driscoll, S.J., editor of the Maryland Province magazine, *THE JESUIT*, presented an excellent example of an interesting and stimulating account of the course

of studies in the Society, of our work at home and on the missions. Later Father Driscoll offered reprints of this issue under the title, *GRAINING FOR CHRIST*. In August, 1955, the same magazine devoted an entire issue to the life of our indispensable lay brothers.

Perhaps what will prove to be a great help in introducing boys to the Society is the work of Rev. Joseph T. McGloin, S.J., *I'LL DIE LAUGHING*. For some reason or other few reviews were found of this valuable book. However, it did have the distinction of finding a place on the booklist published for Catholic Book Week in 1957. The work itself is a happy combination of a lively and humorous style coupled with a fair and thorough treatment of all phases in the training of a Jesuit. Even those uninitiated in reading will find little difficulty in the perusal of this book, and a number of cartoons by Don Baumgart will certainly help to hold the attention of the adolescent. Some fault was found with these cartoons in one review; of the cartoons "many are too rollicking to be in rapport with the text and some smack of irreverence."⁹ Personally, it is difficult to agree with this observation. Let the adolescent make his own rapport with the text. It is certain that this happy work is of greater value than Meadows' *OBEDIENT MEN*, which also treats of the training in the Society but in a somewhat depressing manner and devoid of true happiness and peace.

Most high school students make careful studies concerning various occupations and professions when forming a decision about their future. Through these studies they learn how much education is required, what sacrifices must be made, and what rewards can be expected. Is it not just that a boy be equipped with similar knowledge before entering the religious life? The knowledge does not have to be complete to the last detail, since some things are best explained at the Novitiate. One young boy, after reading Meadows' book, asked a scholastic, "Mister, do you wear barbed wire around your leg?" How would you answer this rather disconcerting question? At least the illustration points out the danger of too much knowledge of detail.

For the more mature, seeking direct information about the Society, a number of histories can be recommended like that of Father Daly, *JESUITS IN FOCUS*. As always, however, the attitude of the individual and his capabilities should be taken into consideration before handing him a difficult work. A serious and thorough treatment of life in the seminary may be found in Father Rawley Myers' *THIS IS THE SEMINARY*. This work, moreover, is attractive and well within the comprehension of the older student. One excellent chapter of Father Myers' work deals with

⁹ *QUEEN'S WORK*, 48 (1955), p. 20.

the difference between life in the religious institute and the secular seminary. For the strengthening of solid motivation, Kane's book, *WHY I BECAME A PRIEST*, will prove interesting and thought-provoking, especially with the variety of authors offered.

Here it might be noted that this graded process of reading guidance is not proposed to the exclusion of other religious reading. If the teacher feels that he can safely recommend one of the more popular ascetical works or a life of Christ, then by all means he should do so. However, guidance in this special area seems to belong more properly to the spiritual director of the boy and the moderator of the Sodality. Those who have the opportunity to be moderators of the Sodality should take every advantage of their position. The stringent requirements of the thirty-fourth rule of the Sodality present an excellent opportunity for introducing a boy to works on Mary and our Divine Lord. If the boy is to spend fifteen minutes a day in mental prayer, then he should have some books from which he can draw material for reflection. In the selection of suitable books for this purpose the moderator will find the bibliography prepared by Rev. Raymond B. Fullam, S.J., very helpful.¹⁰

Method of Procedure

Several suggestions are here offered for the busy teacher. Want of zeal does not deter him from embarking on a program of vocational guidance through literature; rather, it is more often that he feels there is little time for this in the midst of a busy schedule, or that guidance of this type is too complicated for the little time that might be available. Perhaps, too, he feels that proper materials are not on hand. Hence, to the teacher with a conviction of the value of such guidance some practical measure will be pointed out which might be adopted. The program itself is not complicated, since it is the mere pursuance of the interests of youth.

I. *Guidance Period*: Many of our Jesuit high schools have devoted a period, usually in the morning, for the guidance of students. Since guidance should embrace as many areas of the students' life as possible, it could hardly be out of place to mention during the period some noteworthy book, vocational or otherwise. The guidance is for all, unless the teacher has arranged some system whereby he gives individual guidance during the period. Students might heed the recommendation of a book, especially when it is used to illustrate some point the teacher wishes to put across. To talk about the plot of some book, to describe the nobility

¹⁰ Fullam, Raymond B., S.J., *SPIRITUAL BOOKS FOR CATHOLIC YOUTH: AN ANNOTATED AND GRADED LIST OF SPIRITUAL BOOKS FOR CATHOLIC YOUTH FROM 13 TO 19 YEARS OLD*. St. Louis: Queen's Work, 1952.

of a character found within the pages of a work of literature, stimulates interest. In private the student might mention the book, and here the teacher has an opportunity to begin the guidance of that individual in the field of literature. The teacher, with his knowledge of the boy's ability through class work, can begin the process of guidance. Should the book discussed in class prove too difficult for the boy, another suggestion can be given in conjunction with the principles already set down. The teacher should not let the matter drop after making his recommendation. He should continue to manifest an interest in the boy and inquire into the boy's progress in reading.

II. *Religion Period*: To discuss some book, a life of a Saint for example, is more than just an opportunity to break the monotony of the question and answer period. It makes the student aware that what is being taught has been lived. In the personal quest of the student for ideals, concrete examples are pointed out of men who have lived the ideal of Christ. The student may be too young to grasp some of the difficult concepts of our Faith, but he is certainly not too young to admire those who have lived the concepts in the concrete order of daily life. Certainly no one would consider a few words given to a good book a waste of time. The daily Religion period is usually brief, but if well-planned a few minutes can be found to inspire students to read worth-while literature about their Faith. The lecture periods offer even better opportunities for suggesting books dealing with vocations and religion in general.

III. *Subject Periods*: Though many teachers are hard put to find titles for the required book reports, they frequently hesitate to recommend a work related to religion or the religious life. The dog might be trying to nip its own tail here, since we should remember that good literature does not have to exclude religion to be good. It is certainly a mistake to think that all Catholic novels and biographies are either pious drivel or too complex for the adolescent reader. Examples of excellent writing and style, for almost any period of English and American literature, can be found in religious fiction.

It is not necessary to go overboard in the recommendation of good religious books and in guidance in the vocational field. Certain subjects, English for example, lend themselves to this task more easily than others. The student comes to class with the hope of picking up some factual and scientific knowledge. But just as problems connected with Faith arise in every field, so books dealing with these problems are to be found. Every teacher is aware of the existence of these books in his proper subject-field. It requires but a few moments of reference to find some good books which have been written for the adolescent on a given subject. Any

school librarian can help the teacher in this respect, and can see to it that the teacher has the necessary bibliographical tools for the task.

IV. *Conversation*: A good teacher's work does not begin and end with the bell sounding for the period of class. In his dealings and conversations with the students, even if they are only for a few moments, the teacher can show that Bernoulli's principle is not the only thing that occupies his mind. Nor does this mean the conversation should be restricted to the dire plight of the Orioles. It is the rare Jesuit who has no personal friends in the foreign mission field. Rarer still is the Jesuit who is not interested in his brethren on the missions. To recommend or talk about some article in the *JESUIT MISSIONS* is certainly not out of place in conversations with the students. But how many have ever mentioned this magazine to their students? For that matter, how many have ever talked about the missions? Just as one talks freely about the persons and things he loves, so we should feel free to talk about our own brothers in Christ and the great work they are doing in the mission field. This would also apply to the great work many Jesuits are doing at home, even in the very school in which we happen to be stationed. A short anecdote will show a student the interest we have in the work of Ours. Once this happens the student will come to share our enthusiasm, to make further inquiries, to read, and, perhaps, with God's grace to approach the gates of the Novitiate.

V. *Parent-Teacher Meeting*: Is it the primary function of the Parent-Teacher association to check up on the marks of various delinquents? Or do we wish to make the association serve as a help for parents to fulfill their responsibility in the education of their children? While the parents delegate some of their authority to us in the education of their children, we know that they cannot delegate their own personal responsibility in this task. Over the years let each teacher reflect on just how much help was offered to the parents outside a recitation of marks, or perhaps a defense of one's own method of testing Johnny's ability. What was done in a positive way besides suggesting that the parents see to it that Johnny study harder? At the meetings the teacher is often perplexed about a subject for discussion with the parent of the boy who is doing good or satisfactory work. Perhaps the weather can be discussed, or the political scene if the parent is a Republican? It is small wonder that, within a short time, only the parents of the poorer students put in an appearance at such meetings. Though such conversations might appear to come off smoothly parents do not come to talk about trifles. They have come to the meetings in an attempt to accomplish the end of their union, the proper education of their children. They do not want to hear the complaints or

compliments alone; they do want to hear what they can do to help in preparing their children for life and the eternal Kingdom of God.

Suggestions on how to help their sons scholastically might be welcome, though it is the rare parent who knows or remembers the use of the gerundive in Latin. Usually parents are simply not equipped for the task of giving strictly scholastic help to their children. But in one thing they can help, and that is in guiding their children in the perusal of suitable literature. Parents themselves might even be helped in that they will take up reading literature which has been put aside in favor of ephemeral material. Family conversations will center about a book read by the individual members. On the common ground of literature interest will be stimulated. And, finally, the family will become the close-knit unit it was intended to be in the designs of Almighty God.

The formation of character is not a static thing, a process which takes place at set times and circumstances. Rather it is a continual process which, according to the influences brought to bear, is for good or for evil. In the final analysis, most vocations come from the home. What is learned in school must be carried into effect by close cooperation of the home with the school. From the parents the teacher can learn what the individual boy is reading. The mere fact that a teacher inquires about reading will set the parents thinking and make them conscious that they have an opportunity to help their child at least in this one field. Nor should the teacher hesitate to recommend some pertinent books for the parents themselves, since the reading of certain works will help them in their spiritual life and their mission to educate their children.

Conclusion

In summing up, it is not maintained that reading is essential in fostering a vocation. God's grace is never wanting; and, certainly, prayer is the most efficacious means. Further, in most vocations you find such things as family life and the living example of some religious playing predominant roles. But reading can have an important place, as this article attempted to point out, and only the teacher can make reading assume its proper role in fostering vocations.

In reading, a student makes acquaintances. The teacher, having read the book himself or others like it, has the same acquaintances. [Note that reading by the teacher is the *sine qua non* of successful guidance.] The perusal of vocational literature by the student helps bring about an affinity of interests. A rapport is built up in the dealings of teacher and student, and discussion comes easier with the mutual understanding which arises and leads the youth to ask questions about the religious life

and experiences of the teacher. Certainly a teacher will find it easier to approach a boy on the subject of religious life if he knows that the boy has read certain books dealing with priests and religious. One can readily see that the task of the Student Counselor will be easy if, with books as a point of departure, he wishes to start a conversation on the priesthood. The Counselor can know about this through close cooperation with the teacher of the boy.

Just as our own spiritual reading strengthens us, so vocational literature will help to strengthen the boys who come to us for guidance. One cannot overestimate the value of these works and the influence their examples exert on the lives of our students. These students are human and always seeking a plan of life that will rule their daily conduct. In the formative period of their adolescence certainly the holy people who followed our Lord will serve as excellent examples. Who knows but such influence will finally draw them to imitation of Christ in the religious state?

All the pressing needs of the present day: workers for the schools and parishes at home and the missions in the field, are such as to indicate the necessity for more laborers in the Vineyard. More directly the superiors of our Society are concerned and we have been continually urged to help foster vocations by prayer and example. By this article it is hoped that one more way of fostering vocations is open to those who have never considered the subject at length. Vocational guidance through literature is another opportunity for those members of the Society who teach youth to perform something for the greater glory of God. It is an opportunity to honor Ignatius and bring workers to the Society of which he is the founder.

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bibliographies found at the end of each chapter will furnish some help, though many of the books are too difficult for the average high school boy.

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CATHOLIC BOOKLIST. St. Catherine's, *annual*.

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The Sodalities of the Future

DAVID J. HASSELL, S.J.

When Republic Steel wants to determine its future growth, it makes what is called a "projection graph." By the use of rising converging lines representing various factors, it estimates or projects its future development. One rising line represents the growing volume of purchases made by clientele; the second represents the increasing number of consumers in the clientele's markets; a third, the multiplying uses for steel; a fourth, the greater or lesser availability of iron ore and coal; a fifth, the rising percentage of automation-efficiency in the mills, and so on, all the way down to the lengthening life-expectancy of worker and consumer and the advantages of "personalized" advertising. These lines when projected on one chart give a picture of Republic Steel five years from now.

Something of this same projecting can and should be done when estimating the future of sodalities. Their graph of past performance would show a slow, gradual rise to large numbers and astounding influence from the year of their birth in 1563 to the Society of Jesus' suppression in 1773. Then would come a catastrophic plunge into almost total oblivion. After the restoration of the Society in 1814, the line representing the number of enrolled sodalists would be seen to shoot up almost vertically. But a second line standing for "influence on the world" would be appreciably lower until in the 1890's it would seem to sink off the chart. Then gradually at the turn of the century, this second and more important line would rise noticeably under the leadership of Fiter's Barcelona Sodality with the United States sodalities, surprisingly, taking an important part once Fr. Daniel Lord began work. From the years 1948 to 1957 a sharp rise in the line of "influence" would indicate that a "Second Spring" is beginning to spread over the world-wide sodalities, a "Spring" heralded and partially caused by Pius XII's monumental apostolic constitution, *Bis Saeculari*.

But now let us project the sodalities beyond the year 1957 and see what they will be like. First of all, a glance must be cast back over the past glorious history of the sodalities. Then lines must be run from the 1563-1773 sodality highpoints past the mid-Twentieth Century, and thus we will see the 1960-1999 sodalities as they will very possibly appear.

Pre-Suppression Sodalities—1563-1773

It is good to recall that sodalities existed at least twenty-three years before John Leunis founded the famous *Prima Primaria* in the Roman

College. Peter Faber founded one of the first in 1540 and Ignatius himself founded one at Rome to take care of the poor.¹ In fact, almost all of the Society's First Fathers had a hand in setting up pre-Sodality organizations throughout Italy and Sicily.² These associations were established immediately after a retreat in order to preserve its gains. Naturally these organizations were given a rule of life straight out of the *Spiritual Exercises* of St. Ignatius. Some years later John Leunis, having had previous experience with these groups, organized a similar one for the students of the Roman College. He merely adapted a parish rule or way of life to the school.³ Consequently, the true founders of the sodalities, if we are to be completely accurate, were Ignatius and the First Fathers.

Soon Leunis' adaptation, with assistance from the fabulous Francis Coster, began to spread to schools all over Jesuit Europe. Sodalities sprang up in universities, army camps, prisons, workers guilds, manufacturers associations, and among the nobles, politicians and business men.⁴

In the next two centuries so widespread and so strong and penetrating was the growth of the sodalities that they structured the national life of France horizontally and vertically. It was even claimed by the Society of Jesus' enemies that through these groups the Jesuits controlled the total national life of France. Such a lie nevertheless makes some sense when one hears of sodalities of bishops,⁵ of plans for a sodality retreat house to be used solely for bishops' retreats,⁶ of France's two top generals, the Prince de Condé and Turenne, being sodalists,⁷ and of the Parliaments of Savoy, Franche Comté, Rouen, Rennes, Aix, Metz, Bordeaux, Grenoble, and Dijon forming sodalities.⁸

For this reason, the first major step towards destroying the Society of Jesus was the suppression of all sodalities in France. If, in the minds of enemies, the Jesuits were the first defense of the Papacy in the 18th century, certainly the sodalities were the first and most stalwart bulwark of the Society. If someone doubts the above statements and thinks the sodalities had little effect on French life, let him consider the following words of two widely divergent men, Cardinal de Beausset and the unfortunate Lammenais.

¹ Emile Villaret, S.J., *Les Congrégations Mariales*, Paris, 1947, I, 24-31.

² Emile Villaret, S.J., "Les Premières Origines des Congrégations Mariales," *Archivum Historicum Societatis Jesu*, VI, 1937, 44-45.

³ Villaret, *Cong. Mar.*, 26, 24-36.

⁴ David Hassel, S.J., "The Sodalist and the Spiritual Exercises," *Woodstock Letters*, vol. 86, no. 3, July, 200-202, 209, 212. Also, confer Augustus Drive, *The Sodality of Our Lady Historical Sketches*, Kenedy, New York, 33-37.

⁵ Drive, *Hist. Sket.*, 33.

⁶ Charles Plater, S.J., *Retreats for the People*, London, 1912, 32.

⁷ Drive, *Hist. Sket.*, 137, 140.

⁸ Drive, *Hist. Sket.*, 135.

Cardinal Beausset is speaking of the suppressed French sodalities:

People living in the leading commercial cities still recall that never was there more order and tranquillity, more probity in business matters, fewer bankruptcies, fewer foreclosures than when the sodalities existed. Called to the education of the leading families of the state, the Jesuits extended their apostolate to the lower classes whom they maintained in a happy life based on the religious and moral virtues. Such was the primarily useful goal of these numerous sodalities which they created in all the cities and which they were accustomed to tie in with all the professions and all the social institutions. By means of simple, easy exercises of piety, by means of instructions fitted to each class, yet not doing any harm to the traditions and duties of society, the Jesuits have served to maintain in different classes such regularity of morals, such a sense of order and of subordination, such a wise economy as preserves the peace and harmony of families and assures the prosperity of empires.⁹

In the event that someone is horrified by the distinctly bourgeois cast of the Cardinal's statement, perhaps this can be balanced by the certainly impartial view of Lammenais which makes clear how much the sodalities meant to France, the first country to crush them out of existence—in 1762.

When in 1762 the sodalities were for the most part destroyed along with the Jesuits who had formed and directed them with so much wisdom, in less than eighteen years the capital witnessed a fifty percent drop in the number of people who fulfilled their easter duty. Around the same time and for the same reason we saw laid aside pious practices, daily visits to the churches, common prayer in the family,—an omen, far too certain, of the annihilation of the faith.¹⁰

These two statements complement each other, the Cardinal stressing how the sodalities structured French society by working in her institutions and professions, Lammenais pointing out graphically the spiritual disaster that followed the suppression of the sodalities and the Society of Jesus.

On the supposition that someone may consider these declarations concerning the sodalities' worth too general, attention should be turned to the men produced by these organizations. Among the more than forty saint-sodalists,¹¹ the outstanding are St. Francis de Sales, St. Alphonsus Ligouri, and St. Charles Borromeo, all of whom not only lived the sodality way of life but worked energetically to establish sodalities wherever they had jurisdiction.¹² Take the instance of St. Francis de Sales. He nurtured his vocation to the priesthood while a member of the

⁹ Villaret, *Cong. Mar.*, I, 213, quoted there.

¹⁰ *Ibid.*, 214.

¹¹ Joseph Sommer, S.J., *Marian Catholic Action*, Queens Work, 68–69.

¹² Drive, *Hist. Sket.*, p. 16–17, 134.

Leunis-founded sodality at Paris. Ever after he retained a Jesuit as his confessor and made the *Exercises* for ten days every year.¹³ His *Introduction to a Devout Life*, an adaptation of the *Spiritual Exercises* to the direct uses of a layman, along with his other literary works has established him as the father of modern spirituality for the layman.¹⁴ Where did he learn this adaptation of religious to laic spirituality if not in the sodality in which he lived for close to ten years?

It is somewhat startling to hear the number of vocations received by members of the pre-suppression sodalities. So numerous were they that timid Jesuits began complaining to Rome; they declared that, if this situation continued, the wrath of the Protestants would be sure to consume them all in its flames. Here are the statistics in sample form: in 1582 at Naples 30 religious vocations and two years later 21 more; at Rouen 30 in one year; at Avignon 45 in one year; in 1612 at Antwerp 36 and in 1628 a group of 60. In Italy, Fr. Anthony Spinelli could count in different religious orders more than 400 of his former sodalists—the result of 40 years of sodality labors. Fr. Peter Villafrate saw 700 of his sodalists enter the various novitiates of Sicily.¹⁵ It has been said that the sodalities populated at this time whole monasteries of Carmelites and Cistercians. These statistics also account for the rapid growth of the Society of Jesus during the same period.

But the best proof for the greatness of these pre-suppression sodalities is the simple fact that their worth was actively recognized by Jesuits themselves, who are seemingly always the last to admit, at least among themselves, the success of one of their own projects. Their recognition showed itself in the fact that they destined for and dedicated to the sodalists a notable part of their spiritual writings, one of the works being a commentary on the *Spiritual Exercises* which ran to five volumes.¹⁶

Clearly, then, the sodalities of the early Society of Jesus were a strong force in national life, were quite fertile in vocations, and fascinated the minds and imaginations of not a few Jesuits. Clearly, too, the first step towards destroying the Society of Jesus was to crush the sodalities, the instruments of her power and the staunchest protectors of her existence.

Sodalities during the Suppression

When the Society of Jesus was suppressed throughout the world ten years after the sodalities' destruction in France, the surviving sodalities

¹³ Louis Sempé, S.J., *St. Francis de Sales*, Milwaukee, 1933, 111.; also Confer Hassel, *Sod. & Spir. Exer.*, 203–206.

¹⁴ Joseph Lortz, *History of the Church*, Milwaukee, 1938, 425; Sempé, 109–110.

¹⁵ Drive, *Hist. Sket.*, 29–31.

¹⁶ Joseph de Guibert, *La Spiritualité de la Compagnie de Jésus*, Rome, 1953, p. 290, 329.

were either handed over to diocesan priests (often enough unfamiliar with directing sodalities) or continued by ex-Jesuits. In either case, there was little hope of continuity through trained successors. As a result, the sodalities slowly melted away and disappeared or at the best became lukewarm, watery associations for occasional prayer-meetings.

To this pattern there were outstanding exceptions. For example, at Bordeaux Fr. Chaminade fashioned out of his energetic sodalities the two congregations of the Daughters of Mary Immaculate and of the Society of Mary (Marianists) who at this moment are among the chief promoters of sodalities throughout the world.¹⁷ Again, at Paris, Canon Delpuits, a former Jesuit, organized a secret sodality numbering among its members Laennec (after whom is named the French medical moral journal), the mathematician Cauchy, Simon Bruté first Bishop of Vincennes, and Cheverus the first Bishop of Boston.¹⁸ This latter sodality became so effective, through its 1300 members in affiliated sodalities throughout France, that Count de Montlosier in his infamous attacks on the Catholic Church made its suppression his prime aim, claiming that it had 48,000 members and that it was responsible for the main portion of the resurgent Church's apostolate. But these highly successful sodalities were few and their total work was weak compared to that of the 2000 completely Jesuit-directed sodalities of pre-suppression days.¹⁹

Post-Suppression Sodalities

When the Society of Jesus was once again reconstituted throughout the world in 1814 and the *Prima Primaria* restored to the Society in 1824-1825, some Jesuit and non-Jesuit enthusiasts seem to have gone on a spree of founding sodalities. Whereas the yearly average of new sodalities admitted was 10 per year in pre-suppression days, from 1825 to 1854 the yearly average leaped to 108; from 1854 to 1903, it was 426 per year; from 1903 to 1950 over one thousand per year.²⁰ Naturally this rapid expansion made impossible both the acquiring of Jesuit Directors and the training of non-Jesuit ones.

This situation was further aggravated by the fact that Pope Leo XII allowed women's sodalities to be founded and aggregated to the *Prima Primaria* despite the rumored reluctance of Fr. General Fortis. Soon women's sodalities outnumbered men's two to one.²¹ With these factors

¹⁷ Sommer, *Mar. Cath. Act.*, 19.

¹⁸ Thomas Campbell, S.J., *The Jesuits*, New York, 1921, 738-739; Drive, *Hist. Sket.*, 175, 153, 158.

¹⁹ Drive, *Hist. Sket.*, 153.

²⁰ Sommer, *Mar. Cath. Act.*, 22.

²¹ *Ibid.*

in mind it is not hard to understand how sodalities came to be considered monthly communion clubs for middle-aged women.

However, only a deep ignorance of sodality spirit and tradition on the part of Jesuits can explain the general failure of the sodalities during the hundred years following the Society's restoration. But this ignorance, a natural result of the Society's suppression and the consequent rupture of her continuity, made itself felt in the use of all the Society's instruments and not just in the employment of the sodality. It took the painstaking work of a Roothaan to preserve the *Ratio Studiorum* from complete evaporation and to rescue the *Spiritual Exercises* from blatant misuse and disuse. This same Roothaan worked heroically to salvage the sodalities but not with commensurate success; for the sodalities cannot emerge in all their power until the *Spiritual Exercises* are thoroughly understood and until the Society of Jesus attains a certain stability—a difficult feat during the kaleidoscopic events of nineteenth century nationalism and anticlericalism.*

Sodalities in the U.S.A.

If European sodalities were multiplying as fast as amoebas and were often endowed with the amoeba's strength, we could not expect the American variety to be much different. And they were not. Fr. Arnold Damen, a great apostle in the Midwest, endeavored to found a sodality wherever he wished to preserve the power of his numerous missions.²² So, too, did Fr. Wenninger, another mighty apostle.²³ But, again, sodality

* Yet such growth in understanding and stability seems to be transpiring now before our eyes and from it will undoubtedly issue a new and powerful sodality movement; but the sodality, the child of the *Exercises* and the Society, must wait until her parents are ready to bring her into maturity.

Such maturity, however, it might be remarked, will be impossible until the average Jesuit is convinced that he shoulders as much responsibility for the promotion of sodalities as he does for that of the Sacred Heart Devotion and the *Spiritual Exercises*. For all three are instruments to be exploited, instruments through which he multiplies his strength and effectiveness in building Christ's Kingdom. The Jesuit can no longer afford to consider the sodalities as jobs for the specialist only.

Admittedly, there are sodality experts just as there are experts in the *Spiritual Exercises* and the Sacred Heart Devotion, but we do not leave it to these latter alone to give all the retreats and to do all the teaching of the Sacred Heart Devotion. We look to them for guidance, but we also do the job. This is only common sense since without the *Exercises* a Jesuit seldom learns the Ignatian spirit; without the Sacred Heart Devotion, he cripples his efforts to save souls. In the same way, without the Sodality, he not only fails to multiply himself through his sodalists, but frequently fails to achieve a full understanding of Jesuit spirituality for the laymen. It would be foolish for a Jesuit to let lie unused what are for him *as a Jesuit* the three chief channels of grace apart from the sacraments and prayer.

²² Joseph Conroy, S.J., *Arnold Damen, S.J.*, New York, 1930, 42-43, 129.

²³ Gilbert Garraghan, S.J., *The Jesuits of the Middle United States*, New York, 1938, II, 59.

directors were untrained and without a tradition; and so, when Fr. Garesché was put in charge of U.S.A. sodalities in 1913, he found "an extremely discouraging condition in the sodalities . . . all of the activities of the sodalists were confined in most places to attendance at meetings, where some prayers and the Office of the Blessed Virgin were recited, and to monthly Communions."²⁴

It took a master psychologist like Fr. Lord to breathe life back into the corpse. The Summer Schools of Catholic Action and the Sodality promotion-work of his Queen's Work staff not only popularized the fact that goodness is fun and religion is interesting but also did much to stimulate the present American lay apostolate through Jesuit spirituality adapted to the layman and through instruction in organization-techniques. Since, for the most part, he worked during the period before the issuance of *Bis Saeculari* when the Sodality Common Rules were not of obligation for all sodalities, Fr. Lord was unfortunately unable to insist on selectivity to the extent possible today. His was the task to prepare the sodalities for their present rejuvenation through extensive writings and through the often brilliant leadership of a hard-working, frequently undermanned yet effective staff.

The next big event in U.S.A. Sodality history seems to be the resurgence of the now nationally famous sodalities at John Carroll University. For, not a few U.S.A. sodalities are at present successfully modeling themselves on these sodalities and discovering the latent power of their organization. Amazingly, or perhaps not so amazingly, very important factors in revolutionizing the John Carroll Sodality were a pair of "ex-G.I.s" who knew their and the world's spiritual needs and were convinced that the sodality could fill them. Fortunately they discovered and convinced some Jesuits of ability that there should be a full-fledged sodality at John Carroll. It was not too long before the "ex-G.I.s" and 73 others were making an annual eight-day retreat which became the foundation of their fine spiritual life and apostolate.²⁵ These latter have in turn widely influenced the sodality movement in the United States. Soon other colleges, and even high schools, were imitating their spirit and techniques. The result: within ten years people were coming from Europe and Australia to learn about U.S.A. sodalities.

On Sept. 27, 1948 occurred the biggest event in the sodalities' history since their suppression in France and in other countries two centuries back: the publication of Pope Pius XII's manifesto on the sodality, *Bis Saeculari*. In it the Pope declared sodalities to be official Catholic Action

²⁴ Sommer, *Mar. Cath. Act.*, 37.

²⁵ ———, "John Carroll University," *Chicago Province Chronicle*, 1953, XVIII, no. 1, 6; Sommer, *Mar. Cath. Act.*, 50.

and then went on to demand that their true spirit of exacting spirituality and taxing apostolate be carried out as in their glorious pre-suppression past. Where before directors were hesitating to make the demands of daily mental prayer, Mass, Communion, rosary and examen, and to set the requirements of a full-scale apostolate, now they could speak out clearly and firmly. Where before Jesuits had wondered whether or not the Pope would prefer their abandoning the sodality way of life for the newer cell-technique, they now had clear sailing for full speed ahead on the sodality way of life. No single event has done more for the sodalities of the world.

In the opening paragraphs, mention was made of business "projection" charts and of the hope that, metaphorically, future sodalities might be "projected" from a study of the highpoints of pre-suppression sodalities, i.e., that their future development might be foreseen. Having seen these historical highpoints—and their comparative lack in the post-suppression sodalities aside from the recent resurgence under the impetus of *Bis Saeculari*—we are now ready to graph by projection from these high points the great potential of future sodalities.

The Future Sodalities

That the sodalities are what young people and adults want is amply proved by the last ten years of U.S.A. sodality history. They will be as modern or as old-fashioned as our Jesuit minds. They will be as dull and lifeless or as exciting and dynamic as our Jesuit imaginations. They are certainly as modern as the *Spiritual Exercises* of which they are a mere prolongation into the everyday life of retreatants.

After all, what is the sodality? It is nothing more than Jesuit spirit and life adapted to the layman. Consequently, the sodality spirit should be no deep mystery for any Jesuit who knows the Society's spirituality. There is, however, one thing that the sodality-interested Jesuit has to do—the same as when writing a sermon—namely: adapt his spirituality to the layman's world of problems. This requires a very healthy rethinking of his theology; it also demands some study of the layman's milieu from which the American Jesuit has been separated for many years during his training and even now during his predominately classroom-apostolate. But both these demands have to be met anyway if we are to be more than cliché-ridden, mediocre preachers, retreat masters, and teachers. The one thing which the sodalities do ask, in addition to the average Jesuit's daily preparation for his work, is some knowledge of techniques, e.g., how to run a meeting or a discussion, how to train officers, how to weave the authority of the sodality through officers and committees, how to inspire

and plan out an apostolate. But most of these techniques are valuable assets for any administrator or teacher in his principal job as, for example, Dean or Professor of Sociology. Actually, any Jesuit, if he is not to be a lone wolf, if he wishes to have the maximum influence, has to progress past the caveman outlook on group dynamics.

Basically the hardest demand of the sodality is this: we have to enter the noisy and dirty arena and grapple with the tough problems of the layman. We cannot hover above them and their problems, remaining immaculately clean, sweet-smelling, vacuously cheerful, cozily comfortable. We must get down into the dirt, sweat and tears of their lives and help them live the theology which alone brings peace.

Is the sodality worth this effort and time? The answer: a second question. Is it worthwhile to multiply ourselves so that we can do anywhere from one to five jobs simultaneously? We say, "If only I could find time to write this article, contact this person, establish this group, investigate this problem, and so on." We can—if we use a sodality as an instrument, i.e., use sodalists as prolongations and multiplications of ourselves, or better, as prolongations and multiplications of Christ working out through us. They do not object to being "lay-Jesuits," rather they are stimulated by the idea, provided they are not turned into sacristan "yes-men" but are given independence and are credited with competence in their secular spheres of influence.

Here is the way that this multiplication and prolongation can take place. Let us say that a certain Jesuit is a professor of political science at a city university of ours and has had some time to get settled in his work. After three or four years, maybe a shorter time, he comes to know not only the political scientists on his own faculty but also those of the three or four universities grouped in and around his city. Soon two or three of them begin to stand out as good Catholics and good political scientists. He approaches these men and, after getting to know them fairly well, begins to sound them out on their religious convictions and ambitions. Finally he persuades them to come over to his university occasionally to discuss common problems and ideas. Gradually he introduces them to the idea of a Catholic task-force of political scientists in the city who group their energies to solve city and state problems. If they like it, he step-by-step brings in the sodality way of life as an inspiring ideal and the sodality itself as a good organization for their work. He now has the makings of a sodality. Perhaps in another year's time he will add one or two others to this very small and select sodality. He now has the components of a powerful weapon for injecting totally Christian concepts into the field of political science in his city. Christ's ideas will infiltrate every university in the area because through these sodalists

this single Jesuit will be teaching on two or three or even four other faculties.

Now comes the objection: "Look, my job is to be a political science professor and that takes all my time as it is." There are five answers to this:

1. If a Jesuit attempts to found a truly top-notch sodality out of influential political scientists, he will first have to be an expert political scientist himself; otherwise he will not be able to exert leadership, the sodalists will admire neither him nor his ideas.
2. In order to keep his reputation with them, the Jesuit must keep abreast of current literature, teach well, and publish articles.
3. His sodalists will present him with big problems not only in political science but especially in allied moral problems, e.g., the use of nuclear weapons, certain practices of political parties. To meet these problems he will need not only courage but also high competency in his field of knowledge.
4. His sodalists will force him to advance in spirituality not only through their example but even more so through their constant demands on his knowledge, patience, and courage.
5. Teamwork is essential to modern research. For example, consider the number of scientists needed to develop one atomic warhead, reflect on the present vogue of two authors co-writing an article on some subject which straddles their adjoining fields of knowledge.

What is the conclusion to be drawn from all this? It is this: directing a sodality of political scientists, far from taking the Jesuit from his political science, will lead him more deeply into it. His sodalists, if they are worth their salt and the Jesuit's time, will not allow him to be mediocre.

As for the time consumed in directing a sodality, there is no denying that the organizational detail of a fifty-person sodality is large and demands no little time. But the small scientist-sodality need not be so complicated. Its organization could be kept elementary; its apostolate would be simply the better fulfillment of the sodalists' vocations as political scientists and teachers. If time allowed, to this might be added lectures or teamwork on books and articles.

The price asked of a director of a sodality composed of experts is not small. Yet is not this well worth the cost? Vital Christian thought is now being taught in three or four universities instead of just one and is being discussed and digested in three or four faculties.

What has just been said about political scientists is equally applicable to lawyers, doctors, executives, high school teachers, etc. Look for a moment at the wide vista of things a lawyers' sodality attached to a law

school could do: help in training and motivating lawyers-to-be; combine influence with other organizations for the selection of competent civil officials; help the graduates find positions where their influence for good will be most effective. And who would be a better director for such a sodality than the Dean or Regent of the law school?

To the objection that it is impossible for every Jesuit to contribute to the sodality movement, a person could answer with examples of how Jesuits whose very jobs would seem to make sodality work impossible can nevertheless do their part.

For example, the top-level administrator by integrating the sodality into his thinking and over-all planning can, because of his authority, wield strong influence even if he deals only in sincere words of praise. But suppose he were to give the sodality financial help, a place to meet, an occasional visit, and a spiritual instruction now and then.

Ministers or procurators could also give exhortations and help in the sometimes overwhelming amount of counseling and spiritual direction needed if every sodalist is to have a monthly interview.

Principals, besides the above helps, could think seriously of influencing their whole city with a sodality of school principals. Parish priests could do the same for diocesan priests. This was the lived ideal of the pre-suppression sodalities.

A Vision but a Very Possible Reality

Granted that all this is merely a vision of the future and no fully matured reality, it should be noted that this is a vision based on a projection of past facts; it has been done before—and centuries ago. It is not an impossible hallucination. The marvelous way in which the sodalities of seventeenth century France were used to animate all the various interlocking groups within the national structure could be reduplicated here in the U.S.A. But to have such powerful sodalities in the U.S.A., American Jesuits and their sodalists must work energetically and effectively in their milieu; they will have to do something more than distribute Christmas baskets to the poor, visit social centers on Saturday afternoons, wait table at the Little Sisters of the Poor and sing carols in hospitals—despite the beauty and goodness of these works. The pre-suppression sodalities had in their membership saints, vigorous generals, clever playwrights (such as Lope de Vega and Corneille), brilliant Bishops (such as Charles Borromeo and Francis de Sales), dedicated government leaders, because they lived the tough sodality way of life, fulfilling its demanding spiritual requirements and carrying out its potentially wide and revolutionary

apostolate.²⁶ This is just what the sociologists are shouting for when they demand that certain rotting institutions of U.S.A. society be uprooted and replaced by strong moral ones.

A Vision Partially Realized

Nor is this vision of the future sodalities completely in the future and totally unrealized at this moment. Let us take note, for a second, of the main characteristics of the pre-suppression sodalities and see whether they may be found in present day sodalities—at least in germ. Here are some basic characteristics: 1. strongly influential on their national society, their milieu; 2. productive of saints and leaders; 3. recognized by even Jesuits as worthwhile; 4. vigorously promotive of the *Spiritual Exercises*.

Concerning the first characteristic, "strongly influential on their milieu," there are some indications of this in American and European sodalities. For instance, in Madrid, Spain, the famous Hogar del Empleado Sodality, from its six-story, office-building headquarters (containing everything from a bar and game room to a chapel), is not only operating camps for the poor and a 100 bed tuberculosis sanitarium but also erecting 5000 one-family homes for the underprivileged.²⁷ In Austria there are ten sodalities for priests. In Switzerland, the women's sodalities staff the Blue Circle, the Swiss Catholic Girl Scouts.²⁸ Working out of a city-wide sodality in Maastricht, Holland, the sodalists are noted for their constructive activity in the parishes and labor unions.²⁹ The Mexican sodalities, renowned for their heroic work of carrying the sacraments and of giving the Ignatian retreats to all strata of society during the persecution,³⁰ are now thought of as the strongest bulwark against the communist cells at the University of Mexico.

In the United States, in a certain large city at this moment they are in the first stages of organizing a sodality of newspaper and magazine editors. Faculty-sodalities at the University of Detroit High School and at Xavier University, Cincinnati, help these schools towards a close-knit unity of purpose which should make itself felt throughout the city because of the student bodies affected. Furthermore the University of Detroit and Cleveland Alumni Sodalities, in city-wide apostolates, are cooperating actively not only with their respective city's high schools

²⁶ Drive, *Hist. Sket.*, 140, 130-140.

²⁷ Bernard Mulhern, S.J., "Men of Madrid," *Action Now*, Queens Work, 1954, March, 29.

²⁸ Nicholas Rieman, S.J., "Sodalities Among the Germans," *Action Now*, Queens Work, 1954, June, 18-19.

²⁹ Bernard Mulhern, S.J., "Dutch Treat," *Action Now*, Queens Work, 1955, January, 41.

³⁰ Sommer, *Mar. Cath. Act.*, 31-32.

and colleges but also with its parish organizations; they endeavor to provide information, techniques for apostolate and organization, and also the inspiration derived from their own wide experience. Finally, on Jan. 20, 1957, the National Federation of Sodalties of Our Lady was established to coordinate all the activities of U.S.A. sodalties; this is a long step towards making U.S.A. sodalties influential on their national milieu.

As for the second characteristic of pre-suppression sodalties: "productive of saints and leaders," it might be said that the items listed above indicate leadership and demand at least the beginnings of sanctity. In addition, however, we have a number of examples of leadership among women. When Archbishop Rummel of New Orleans wanted a youth program for his diocese, he had the parish sodality union do the job; and again when he wished to establish the Council of Catholic Women, he used the women's sodalties as its nucleus. These same sodalties, from 1941 to 1946, sponsored over 400 activities for close to 36,000 women in conjunction with the USO-NCCS. The leadership of American women sodalists is attested to by Agnes Regan, former executive secretary of the National Council of Catholic women, when she says, "I have hardly ever met a woman active in the Council who was not inspired to generous service by a sodality." And at the 1956 N.C.C.W. Chicago convention a past president remarked: "All I ever learned in working for the Church came through my sodality."³¹

But the women sodalists are not doing all the leading. Back in 1934 Fr. Lord's challenge to Buffalo sodalists started the enthusiastic movement which produced the Legion of Decency.³² At the Summer Schools of Catholic Action in Chicago and New York, one finds young collegians from Fordham, John Carroll, and the University of Detroit teaching courses. At the last named university, the collegiate sodalists hold an annual Training School of Catholic Action which has drawn, from Denver to New York and from Minneapolis to Memphis, 1200 high schoolers and 300 religious. Xavier University (Cincinnati) sodalists have recently inaugurated a similar training school for the Ohio area which has received the commendation of Archbishop Karl J. Alter.³³

A number of European sodalists have attained influential leadership, for example, Prince Loewenstein, chairman of the *Deutsche Katholischen Tag*. Among others, there is also Joseph Schumacher, former governor of the Tyrol. During a personal interview, Dr. Kurt von Schuschnigg,

³¹ D. J. Willman, "Sodalties Cooperate with Other Apostolic Organizations" *Direction*, Queens Work, 1957, Oct., 30-31.

³² *Ibid.*, 30.

³³ *Direction*, 1957, Oct., 28.

presently Professor of Government at St. Louis University and formerly Chancellor of Austria at the time of Hitler's invasion, gave an insight into the strength and weakness of Jesuit sodalities. After mentioning that he himself and a rather large number of Austrian political leaders had been members of highly selective Jesuit sodalities during their school years, he pointed out that these groups had been strongly formative of religious ideals in a spirit of militant Catholicity. But he also added that, after leaving school and joining an alumni sodality, he found the sodality much less helpful and effective although there were monthly meetings and each year up to the present writing he receives a letter from his Innsbruck sodality concerning renewal of consecration. He further indicated that the press of work and the attractiveness of more effective organizations naturally reduced the attention given to the sodality once school was left behind.

The third characteristic of pre-suppression sodalities: "recognized by even Jesuits as worthwhile," can be discovered at least germinally in the following events. Two high caliber European Jesuit scholars have devoted a significant portion of their writing to the sodalities, Fathers Hugo Rahner and Joseph Stierli. In the Midwest, U.S.A., sodalists themselves have "forced" Jesuits to pay attention to the sodality by their requests for sodalities which teach sodality spirituality through five, six, and eight-day retreats and individual monthly interviews and which carry out far-reaching apostolates of city-wide sodality promotion, catechetical instruction, and social work. Fr. James McQuade is taken from important television work to head the sodality movement in the United States. Roman Jesuits were mildly shocked to attention when 10,000 adult sodalists arrived in Rome to conduct the Sodality World Congress. But perhaps the phenomenon which most impresses Jesuits is the Holy Father's continued and deeply felt enthusiasm for the sodalities, as has been manifested not only by his Apostolic Constitution, *Bis Saeculari* but also in personal interviews such as the following with a past Director of the Central Sodality Secretariate in Rome, where the Pope said:

Don't think that I love the Sodalities for sentimental reasons, merely because I am a Sodalist myself, and because I love the Blessed Virgin very much. All that is true. But there is a reality much greater and more profound, and it is this: That as Pope, I have a very grave duty to bring it about, to see to it, that the Sodalities of Our Lady flourish everywhere, all the time more and more, and above all, all the time better. Because the Sodalities of Our Lady are almost the greatest need of the Church today.³⁴

³⁴ *Le Charte des Congregations Mariales*, Secretariat National des Congregations Mariales, 5105 chemin de la Cote St. Antoine, Montreal 28, Canada, as translated in *Province Sodality News*, 1114 S. May St., Chicago, Fall, Nov. 1956, vol. V, no. 1, 9.

The fourth characteristic of pre-suppression sodalities: "promotive of the *Spiritual Exercises*," can be glimpsed in the practices of some modern sodalities. In Detroit, through a one year campaign, sodalists enrolled 1500 women for closed retreats.³⁵ In Cleveland, the Gesu Parish Men's Sodality sponsored an eight-day retreat for the five adult men's sodalities of the city,³⁶ while at John Carroll University there have been two annual eight-day closed retreats for seventy to eighty sodalists for the past four years and at the University of Detroit over the same period three six-day retreats at the beginning of each school year.³⁷ Even a high school, Loyola Academy of Chicago has for the past three years given its older sodalists a closed five-day retreat.³⁸

In Europe, there is even greater evidence of the sodality efforts to promote the *Spiritual Exercises*. Frs. Sommer, Villaret, and Plater tell us that the Barcelona sodalists, in addition to their printing press, municipal center for the poor, and two young-workers' recreation centers, have their own retreat house which they staffed for retreats to 700 workingmen in a period of three years. Further, they have erected a religious community of workingmen out of their workingmen's sodalities. The purpose behind the life of these secular institute members?—retreats for workingmen and discussion clubs.³⁹ In Madrid, in 1940, the sodalities' retreat promotion resulted in 289 retreats to over 10,000 people; the diocese had to take over the project because it became too large for the sodalities to handle.⁴⁰ During the pre-Lenten Carnival in Sao Paulo, Brazil, the sodalities organized retreats for all classes of society. By 1938 over 4000 people were making their retreats during this period.⁴¹

No one claims that the above-listed achievements are world-shaking; yet it must be admitted that they are beginnings, beginnings of what may well be a powerful movement world-wide in its influence. Right now they are mere fragmentary evidence of the fact that the vision painted of future sodalities is an already partially achieved vision. What holds us back, then, from exploiting the sodalities to such an extent that American Jesuits will have a wide and powerful influence on the cultural pattern of the U.S.A.? One thing: the vision is so magnificent that we doubt its reality. Thank God that a man like Canisius did not doubt that Ger-

³⁵ Willman, "*Sod. Coop. w. Apost. Org.*," 30.

³⁶ *Direction*, 1957, Oct., 28.

³⁷ "John Carroll Univ.," *Chi. Prov. Chron.*, 1953, XVIII, no. 1, 6; no. 5, 58; XIX, no. 5, 61; "Univ. of Detroit," XVIII, no. 1, 9; XIX, no. 1, 14; no. 6, 86.

³⁸ "Loyola Academy," *Chi. Prov. Chron.*, 1954, XVIII, no. 4, 42; 1955, XIX, no. 5, 62.

³⁹ Sommer, *Mar. Cath. Act.*, 24, 27; Villaret, *Cong. Mar.*, 235; Plater, *Retreats*, 97-98.

⁴⁰ Hugo Rahner, S.J., *A la Source des Congregations Mariales*, Bruxelles, 1954, Introduction 11.

⁴¹ Emile Villaret, S.J., *Petit Abrégé d'Histoire*, Montreal, 1953, 240-241.

many could be won back to the Faith. Thank God that Xavier did not lose his vision of a Christian Orient. Thank God that American Jesuits of the past two generations did not doubt their vision which gives the present generation the weighty responsibility of educating 44% of all Catholic college graduates in the U.S.A. Thank God that Ignatius did not doubt the reality of his vision of a vast army of 33,000 men spanning the earth with churches and radio stations, schools, and universities newspapers and magazines, missions and social centers.

The picture given of the future sodalities is a vision. This is admitted. It is the future and the future can only be a vision. But if it lacks reality, it will only be because we Jesuits lacked imagination and, above all, courage.

CORRIGENDA

DIRECTORY:

St. Ignatius High School, Cleveland. (*page 31*)

REV. NICHOLAS H. GELIN, S.J., *Rector*

JESUIT RESEARCH COUNCIL (*page 7*)

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REV. EDWARD B. ROONEY, S.J. is an "*ex officio member of Board of Directors*."

J E Q

Volume XXI No. 3 (Jan. 1959), page 139, 2nd paragraph, 2nd sentence, "Pax Romana" should read "Lumen Vitae".

Status of Special Studies

1958-1959

EDWARD B. ROONEY, S.J.

It is a pleasure to begin this 1958-1959 report on the Status of Special Studies in the American Assistance since it affords an opportunity to communicate to my fellow-Jesuits the good news told to me by the figures and tables on special studies, furnished me by Father Eugene Mangold. The very first piece of good news I wish to share, and I invite you to see for yourself the evidence for it in Table I, is that this year we have a total of 260 Jesuits devoting full-time to graduate studies. This total of 260 not only represents an increase of 13 full-time graduate students over last year, but it is the highest figure we have reached during the period covered by Table I, 1954-1959. More than that, however, it actually represents the highest total of full-time graduate students we have had since we began publishing the annual survey of the Special Studies program in the March 1944 issue of the *Jesuit Educational Quarterly*. Actually the surveys themselves go back to the year 1941-1942.

I. COMPARATIVE STATISTICS, 1954-1959

	1954-55	1955-56	1956-57	1957-58	1958-59
Full-time Graduate Students	212	208	227	247	260
Priest Graduate Students	175	149	162	158	169
Scholastic Graduate Students	37	59	65	89	91
Candidates for Ph.D.	145	123	131	133	164
Candidates for Other Doctor	13	22	28	22	22
Candidates for M.A.	20	24	22	44	34
Candidates for M.S.	17	16	26	30	20
Candidates for Other Masters	3	1	1	3	9
Candidates for Other Degrees	4	6	5	4	6
Special Studies but No Degree	10	16	14	11	5

A closer examination of Tables I and IV reveals that the increase of 13 special students over last year includes 11 priests and 2 scholastics. We now have 186 candidates for the Doctor's degree; 69 for the Master's degree; 5 are engaged in special studies but are not aiming at a degree. One hundred and sixty-nine of our special students are priests; 91 are scholastics. While the number of those studying for the Master's degree shows an overall drop of 14 students, the increase of 31 doctoral candidates over last year more than balances the picture. In passing it might be said that a partial explanation of the drop-off in candidates for the Master's degree is to be explained by the smaller classes, in some provinces, now finishing third year philosophy.

Another breakdown of these totals indicates that the average number of special students per province is 26. Six of the ten American provinces rank above this average in their number of special students.

Table II is, perhaps, one of the best indices not only of modern trends but also of the manpower needs of our educational institutions. The classics and theology with 16 students each, and English and philosophy with 27 and 25 students respectively continue to claim, as they should, a goodly portion of our graduate students. In the social sciences, one is studying anthropology, seven economics, fifteen history, twelve sociology, one special work, nine political science, and one political philosophy. This makes a total of 46 studying social sciences. Perhaps an even greater index of the times is the total of 69 graduate students in the fields of science and mathematics. Biology has ten students; chemistry, twenty-three; physics and engineering, twenty-four; and mathematics, twelve.

And where are Jesuit degree candidates studying? One is in Panama; three are in Iraq; and four are in Canada. Fifty are studying in the universities of Europe. These fifty-eight students outside the United States are studying at ten secular and eight Catholic universities. The 202 Jesuits who are studying in the United States are scattered through twenty-six secular and ten Catholic universities. The Catholic universities with the highest enrollment of Jesuit students are Saint Louis University, 42; Fordham University, 28; Georgetown University, 18; Gregorian University, 15; The Catholic University of America, 12; and Loyola University, Chicago, 8. American secular universities which this year enroll three or more Jesuits are: Harvard University, 12; Columbia University, 6; Johns Hopkins University, 7; Massachusetts Institute of Technology, 5; Stanford University, 4; University of North Carolina, 4; and Cornell, Illinois, Minnesota, New York University and Pennsylvania, 3 each.

These are but a few of the high-lights revealed by a study of the 1958-1959 survey on the program of graduate studies in the American Assis-tancy. It represents a tremendous investment in the future of Jesuit education in the United States. Just how much a financial investment means, I leave to the readers themselves to calculate. Ask any provincial, or rector, or minister what it costs to support a man for a year, including board, room, clothing, transportation, and, in the case of students, tuition, books, and fees. Take that figure and multiply it by 260.

Grand as it is, this investment of men and money will only partially meet the needs of Jesuit education in America. If we would meet our needs more adequately, we need more men and more money. It would seem that the only way to get these is to beg. From men we must beg the money; from God we must beg the men.

II. MAJOR FIELDS

<i>Subject</i>	<i>Calif.</i>	<i>Chicago</i>	<i>Detroit</i>	<i>Maryland</i>	<i>Missouri</i>	<i>N. Eng.</i>	<i>N. Orle.</i>	<i>N. York</i>	<i>Oregon</i>	<i>Wisc.</i>	<i>Total</i>
Anthropology . . . . .	.....	1 Ph.D.	.....	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.
Assyriology . . . . .	.....	1 Ph.D.	.....	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.
Astronomy . . . . .	.....	.....	.....	1 Ph.D.	.....	.....	.....	.....	.....	.....	1 Ph.D.
Biology . . . . .	.....	.....	1 Ph.D.	3 Ph.D.	1 Ph.D.	1 Ph.D.	1 Ph.D.	1 Ph.D.	.....	1 Ph.D., 1 M.S.	9 Ph.D., 1 M.S.
Business . . . . .	.....	.....	.....	.....	1 M.B.A.	1 M.B.A.	.....	1 M.B.A.	.....	.....	2 M.B.A.
Catechetics . . . . .	.....	.....	.....	.....	.....	.....	.....	1 None	.....	.....	1 None
Canon Law . . . . .	.....	.....	.....	1 J.C.D.	.....	.....	.....	.....	1 Ph.D.	.....	1 Ph.D., 1 J.C.D.
Chemistry	2 Ph.D.	1 M.S.	3 Ph.D.	4 Ph.D.	3 Ph.D., 1 M.S.	.....	2 Ph.D.	1 Ph.D., 2 M.S.	.....	4 Ph.D.	19 Ph.D., 4 M.S.
Classics	1 M.A.	3 Ph.D.	3 Ph.D.	1 Ph.D.	1 M.A.	2 Ph.D.	.....	2 Ph.D., 1 M.A.	2 Ph.D.	.....	13 Ph.D., 3 M.A.
Communication Arts . . . . .	.....	.....	1 Ph.D.	.....	.....	.....	.....	.....	1 M.A.	.....	1 Ph.D., 1 M.A.
Economics	1 Ph.D.	.....	.....	1 Ph.D.	1 Ph.D.	1 Ph.D.	.....	3 Ph.D.	1 Ph.D.	1 Ph.D.	7 Ph.D.
Education . . . . .	.....	.....	.....	.....	2 Ph.D.	1 M.Ed.	.....	1 M.S.	.....	1 Ph.D.	3 Ph.D., 1 M.S., 1 M.Ed.
Engineering	1 Ph.D.	.....	.....	.....	.....	1 B.S.	.....	.....	.....	1 M.S.	1 Ph.D., 1 B.S., 1 M.S.
English . . . . .	.....	.....	.....	2 Ph.D.	4 Ph.D.	3 Ph.D.	.....	3 Ph.D., 1 M.A.	1 Ph.D.	2 Ph.D.	18 Ph.D., 9 M.A., 1 M.S.
Ethics . . . . .	.....	.....	.....	.....	6 M.A.	.....	.....	1 M.S.	.....	1 M.A.	1 M.S.
Geophysics . . . . .	.....	.....	.....	1 Ph.D.	1 Ph.D.	.....	1 Ph.D.	.....	.....	.....	1 Ph.D.
Guidance . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 Ph.D.
History	1 Ph.D.	.....	2 Ph.D.	.....	.....	2 M.A.	.....	.....	1 Ph.D.	.....	1 Ph.D.
European History . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8 Ph.D., 4 M.A.
East Church History . . . . .	.....	.....	.....	.....	.....	.....	.....	2 Ph.D.	.....	.....	2 Ph.D.
Industrial Relations . . . . .	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.	.....	.....	1 Ph.D.
Law	1 LL.M.	.....	.....	1 J.U.D.	1 LL.B.	1 S.J.D.	.....	.....	1 Ph.D.	.....	1 Ph.D.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 LL.M., 1 J.U.D., 1 LL.B., 1 S.J.D., 1 Ph.D.
Civil Law . . . . .	.....	.....	.....	.....	.....	.....	.....	1 LL.M.	.....	.....	1 LL.M.

II. MAJOR FIELDS (continued)

[illegible]

III. SCHOOLS*

<i>School</i>	<i>California</i>	<i>Chicago</i>	<i>Detroit</i>	<i>Maryland</i>	<i>Missouri</i>	<i>New England</i>	<i>New Orleans</i>	<i>New York</i>	<i>Oregon</i>	<i>Wisconsin</i>	<i>Total</i>
Berlin . . . . .	.	.	.	.	.	.	.	.	.	1	1
Biblical Institute	1	.	.	.	.	.	.	1	.	.	2
Boston Conservatory of Music	1	.	.	.	.	.	.	.	.	.	1
Boston College . . . . .	.	.	.	.	.	2	.	.	.	.	2
California	2	.	.	.	3	.	.	.	.	.	5
California Institute of Technology	1	.	.	.	.	.	.	.	.	.	1
Cambridge . . . . .	.	.	.	.	1	.	.	.	.	.	1
Catholic University . . . . .	.	1	2	3	1	3	1	1	.	.	12
Chicago . . . . .	.	1	.	.	.	.	.	1	.	.	2
Columbia University	1	.	.	1	.	1	.	1	1	1	6
Cornell University . . . . .	.	.	.	.	1	1	.	1	.	.	3
Duke University . . . . .	.	.	.	.	.	.	.	1	.	.	1
Fordham University	5	.	.	.	2	8	.	12	.	1	28
Frankfurt . . . . .	.	.	.	1	.	.	.	.	.	.	1
Georgetown University	3	1	1	1	.	.	.	8	2	2	18
Gregorian University	1	2	.	6	.	1	.	1	3	1	15
Harvard University	1	1	1	2	.	4	2	1	.	.	12
Illinois . . . . .	.	3	.	.	.	.	.	.	.	.	3
Indiana . . . . .	.	1	1	.	.	.	.	.	.	.	2
Institute Catholique	1	.	.	.	.	.	.	1	.	1	3
Iowa . . . . .	.	.	.	.	.	.	1	.	.	.	1
Jesuiten Kolleg . . . . .	.	.	1	.	.	.	.	.	.	.	1
John Carroll University . . . . .	.	1	.	.	.	.	.	1	.	.	2
Johns Hopkins . . . . .	.	.	.	.	.	3	1	.	.	3	7
London . . . . .	.	.	.	1	1	.	1	.	.	.	3
Louisiana . . . . .	.	.	.	.	.	.	.	.	1	.	1
Louvain	2	.	.	.	.	.	1	4	.	.	7
Loyola U., Chicago . . . . .	.	.	3	1	2	1	.	.	.	2	9
Lumen Vitae . . . . .	.	.	.	.	.	.	.	1	.	.	1
Mainz . . . . .	.	.	.	1	.	.	.	.	.	.	1
Marquette University . . . . .	.	.	.	.	.	.	.	.	.	2	2
M.I.T.	1	.	.	.	.	3	.	1	.	.	5
Michigan . . . . .	.	.	1	.	.	.	.	.	.	.	1
Minnesota . . . . .	.	.	.	.	1	1	.	.	.	1	3
Munich . . . . .	.	.	.	.	.	.	.	1	.	.	1
N.Y.U. . . . .	.	.	.	1	.	1	.	1	.	.	3
North Carolina . . . . .	.	.	.	1	1	.	.	.	.	3	5
Notre Dame . . . . .	.	.	.	.	.	.	.	1	.	1	2
Oriental Institute	1	.	.	.	.	1	.	1	.	.	3
Oxford	2	.	1	.	.	.	.	2	.	.	5
Panama . . . . .	.	.	.	.	.	.	1	.	.	.	1
Paris	1	.	.	.	.	.	.	.	.	.	1
Pennsylvania . . . . .	.	.	.	3	.	.	.	.	.	.	3
Princeton . . . . .	.	.	.	.	.	.	.	.	1	.	1
St. Joseph's Residence . . . . .	.	.	.	.	.	3	.	.	.	.	3
St. Louis	5	1	2	5	11	1	1	4	.	13	43

III. SCHOOLS* (continued)

School	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Total
San Francisco State . . . . .	.	.	.	.	.	.	.	.	I	.	I
Southern California . . . . .	.	.	I	.	I	.	.	.	.	.	2
Stanford	I	.	I	.	.	.	.	.	I	I	4
Texas . . . . .	.	.	I	.	.	.	.	.	.	.	I
Toronto	I	.	.	.	.	2	.	.	I	.	4
Vienna . . . . .	.	.	.	.	.	.	.	.	.	I	I
Wisconsin	I	.	.	.	I	.	.	.	.	.	2
Woodstock	2	.	.	.	.	.	.	.	.	.	2
Yale . . . . .	.	.	.	.	.	.	.	I	.	.	I

**Anthropology* at University of Indiana (1); *Assyriology* at University of Chicago (1); *Astronomy* at Georgetown University (1); *Business Administration* at New York University (2); *Biology* at Fordham University (1), Johns Hopkins (1), M.I.T. (1), Pennsylvania (1), St. Louis U. (4), Stanford U. (1), Univ. of Calif. (1); *Catechetics* at Lumen Vitae (1); *Canon Law* at Gregorian U. (2); *Chemistry* at Catholic U. (2), Fordham U. (3), John Carroll (1), Johns Hopkins (1), Loyola, Chi. (6), M.I.T. (1), St. Louis U. (4), Pennsylvania (2), Univ. of Calif. (2), Univ. of Iowa (1); *Classics* at Cambridge U. (1), Fordham U. (3), Frankfurt (1), Harvard U. (2), Oxford U. (3), Princeton (1), St. Louis (1), Toronto (1), Univ. of Ill. (3); *Communication* at San Francisco State (1), Univ. of So. Calif. (1); *Economics* at Boston College (1), Georgetown U. (4), Johns Hopkins (1), New York Univ. (1); *Education* at Fordham U. (3), London U. (1), Minnesota (1); *Engineering* at Calif. Instit. of Tech. (1), M.I.T. (1), St. Louis U. (1), Stanford (1); *English* at Fordham U. (5), Harvard U. (2), Loyola, Chi. (1), North Carolina (2), Oxford U. (2), St. Louis U. (7), Univ. of Calif. (1), Univ. of London (1), Univ. of Minn. (2), Univ. of N. Caro. (2), Univ. of Wisc. (1), Yale U. (1); *Ethics* at Univ. of Louvain (1); *French Literature* at Stanford U. (1), Univ. of Paris (1); *Geo-Physics* at Columbia U. (1), Univ. of Calif. (1); *Guidance* at Fordham U. (1); *History* at Catholic U. (1), Columbia U. (1), Georgetown (2), Indiana U. (1), Notre Dame (1), St. Louis U. (3), Toronto U. (1), Univ. of Wisc. (1); *East China History* at Orientale Institute (1); *European History* at Fordham U. (1), Georgetown (1); *History-Philosophy* at St. Louis U. (1); *Industrial Relations* at Cornell U. (1); *Language, Arabic* at St. Joseph Res. (3), *Chaldean* at St. Joseph Res. (1), *German* at St. Louis U. (1), *Semitic* at Chicago (1), *Spanish* at St. Louis U. (2), Univ. of Panama (1); *Linguistics* at University of London (1); *Law* at Columbia U. (1); *Law, civil* at Georgetown U. (1); *Law* at Georgetown U. (1), Harvard (3); *Library Science* at Chicago U. (1), Columbia (2); *Mathematics* at Catholic U. (4), Harvard U. (4), Johns Hopkins (1), Notre Dame (1), Pennsylvania (1), St. Louis U. (3); *Music* at Boston Cons. of Music (1), Harvard U. (1); *Orientalis* at Oriental Institute (1); *Philosophy* at Fordham U. (3), Gregorian U. (5), Harvard U. (1), Marquette U. (1), Munich (1), St. Louis U. (7), Univ. of Louvain (6), Univ. of Toronto (2); *Physics* at Boston College (1), Catholic U. (5), Fordham U. (1), Georgetown U. (1), John Carroll U. (1), Johns Hopkins (3), Louisiana (1), Marquette (1), M.I.T. (2), North Carolina (1), St. Louis U. (4), Stanford (1), Univ. of Texas (1); *Political Science* at Duke U. (1), Georgetown U. (6), St. Louis U. (1), Univ. of London (1); *Political Philosophy* at Fordham U. (1); *Psychology* at Catholic U. (1), Fordham U. (2), Loyola, Chi. (2), Mainz (1), St. Louis U. (1); *Scripture* at Berlin (1), Biblical Inst. (2), Vienna (1); *Social Work* at Univ. of So. Calif. (1); *Sociology* at Columbia U. (1), Cornell (2), Fordham U. (5), St. Louis U. (4), Univ. of Michigan (1); *Theology* at Gregorian U. (8), Institut Catholique (3), Jesuitenkolleg (1), Oriental Institute (1), Woodstock (2).

IV. DEGREE SOUGHT

	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Totals
Ph.D., new	6	2	6	4	8	8	2	7	4	8	55
Ph.D., cont.	16	7	11	17	7	10	5	20	4	12	109
S.T.D., new	2	2	.	.	.	1	.	2	.	1	8
S.T.D., cont.	3	.	1	3	.	.	.	.	.	.	7
Other Doctor, new . . . .	.	.	.	1 ¹	.	1 ²	.	.	.	1 ³	3
Other Doctor, cont. . . .	.	1 ⁴	.	1 ⁵	.	1 ²	.	1 ⁶	.	.	4
M.A., new	3	.	.	.	9	3	.	4	1	3	23
M.A., cont.	2	.	.	.	.	4	.	1	1	3	11
M.S., new . . . . .	.	.	.	1	.	.	.	6	1	4	12
M.S., cont. . . . .	.	2	1	.	1	1	.	2	.	1	8
Other Master, new . . . .	.	.	.	.	.	4 ⁷	.	.	.	.	4
Other Master, cont. . . .	1 ⁸	.	.	.	1 ⁹	.	1 ¹⁰	2 ⁸	.	.	5
Other Degree, new . . . .	.	.	.	.	1 ¹³	.	.	.	.	1 ¹¹	2
Other Degree, cont. . . .	2 ¹¹	.	.	.	.	1 ¹²	.	1 ¹¹	.	.	4
No Degree, new	1	.	.	.	.	3	.	1	.	.	5
No Degree, cont. . . . .	.	.	.	.	.	.	.	.	.	.	.
Totals	36	14	19	27	37	37	8	47	11	34	260

¹ J.C.D.² D.O.L.³ S.S.D.⁴ Post Ph.D.⁵ J.U.D.⁶ D.Phil.⁷ M.L.S.⁸ M.L.L.⁹ M.A. (Cantab.)¹⁰ M.Mus.¹¹ SS.L.¹² B.S.¹³ LL.B.

ILLIBERAL SECULAR COLLEGES

When Vice President Richard Nixon made his official visit to South America in spring of 1958, many Communists and other groups were violently against him. In Lima, Peru, students at the State University of San Marco would not even let him talk or answer their charges, and stoned him.

He then went to the Catholic University in Lima, where students urged serious objections to U.S. policy (support of Dictator Batista in Cuba, economic restrictions, etc.), but listened to his reply. Nixon said at the start, "I came here because this is an institution that practices free expression, as well as talks about it."

(*LIFE*, May 19, 1958, p. 23)

News from the Field

GRANTS AND GIFTS: CREIGHTON: A March of Dimes grant of \$56,975 has been made for the support during the coming year of the Poliomyelitis Respiratory and Rehabilitation Center, at Creighton Memorial—St. Joseph's Hospital.

Discovery that a common antibiotic, tetracycline, concentrates in tumor tissue is being studied by a resident physician and a Creighton University medical professor for possible use in cancer detection.

Dr. John F. McLeay, a resident in surgery, and Dr. Benedict R. Walske, Professor of Surgery, are conducting their studies under a three-year \$20,000 grant awarded the Creighton University School of Medicine by the United States Public Health Service.

Studies on bone changes that take place in patients paralyzed and immobilized as a result of polio will be conducted at Creighton University. This study will be supported under a grant of \$13,505 provided by March of Dimes funds.

BOSTON COLLEGE: The Department of Nursing of the Boston College Graduate School has received a grant of \$125,000 from the U.S. Public Health Service.

The Boston College Graduate School has received a grant of \$10,000 from the Coe Foundation for its Institute in American Studies which will be conducted this summer.

Attending the Institute will be 25 outstanding New England high school teachers who will take courses in American political and constitutional history, American literature and the social scene, and attend seminars conducted by business and community leaders.

DETROIT: U.S. Public Health and Welfare Service has offered \$100,000 to Detroit towards the building of a Biology Research Institute. This will be the Government's share of the \$350,000 needed to start the Institute. The Institute will probably be a two-story building with an adjoining greenhouse.

GEORGETOWN: The largest single grant to a Catholic institution in a recent announcement of awards by the National Science Foundation went to Georgetown. It was for \$186,000 for research in mechanical translation by the Institute of Languages and Linguistics.

On Dec. 3 a second three-year grant of \$105,000, to be used for research

at the Georgetown University Medical Center, was made by the John A. Hartford Foundation of New York City.

PUBLIC HEALTH NURSING: Nine Catholic colleges and universities have been awarded federal grants totaling \$981,617 by the United States Department of Health, Education, and Welfare to educate registered nurses for positions in the field of public health nursing. Jesuit colleges included in this group are Boston College, \$30,780; Loyola U., Chicago, \$8,850; Marquette U., \$20,460, and Seattle U., \$5,667.

● **BUILDINGS: COLOMBIERE:** The new \$4,000,000 novitiate and juniorate for the province of Detroit has officially opened. The building has accommodations for 140 scholastics, 40 brothers, and 20 faculty members. The address is Colombiere College, Clarkston, Michigan.

LOYOLA, BALTIMORE: Loyola received a government loan of \$550,000 to help build a student dining hall.

LOYOLA, LOS ANGELES: Loyola broke ground for the first unit of its new library. This first unit will have space for 165,000 volumes. Construction, architects fees, and furnishings will come to \$900,000. Loyola also recently dedicated its \$1,500,000 Malone Memorial Student Center.

FORDHAM: Fordham has recently announced its plans for their \$25,500,000 Mid-town University Center, in Lincoln Square. The new seven and a half acre Center will provide facilities for the downtown schools of Law, Business, Social Service, Education, and General Studies. The building program will be carried on in three steps. The first two are scheduled to be completed for 1962 at a cost of \$12,500,000. The first stage will be started in September.

SCRANTON: Construction of a Student Center Building, to be financed by a loan from the Housing and Home Finance Agency, will soon get under way.

JOHN CARROLL: John Carroll U. dedicated its \$1,600,000 Student Activity Center recently.

WHEELING COLLEGE: Wheeling announces a new womens dormitory. The construction contractors have estimated completion to be within 285 calendar days of the start at a total cost of \$528,000. The dorm will have facilities for 100 women.

DETROIT: Announces a new dorm, eight stories high, with 220 rooms and will accommodate 440 students. Detroit received a \$1,550,000 loan from the federal government to finance the dormitory.

GEORGETOWN: Construction is under way on a \$3,000,000 dormitory-dining hall building for Arts and Science students. Accommodations are for 400 students and 1,000 in the dining hall. The building is expected to be finished in September of 1959.

XAVIER: Plans have been announced for a new classroom building. Construction is expected to get under way some time during March of 1959.

● SCHOLARSHIP AND STUDIES: FAIRFIELD: An industrial management program was improved by the addition of one of the few industrial technical laboratories on a college level.

SANTA CLARA: Santa Clara has inaugurated a new four-year evening law course leading to the Bachelor of Laws degree. They already have day law.

ST. JOSEPH'S: The Village Debating Society won the Hall of Fame Debating Tournament sponsored by New York University on Dec. 12 and 13. Forty-three colleges and universities participated in the event. St. Joseph's turned in a score of 8-0 with 368 individual speaker points. In second place, also with an 8-0 record was the University of North Carolina with 341 speaker points. Princeton, St. Peter's, Dartmouth, and Georgetown were in a tie for third place.

LOYOLA, CHICAGO: Sponsoring a symposium on "The Emergence of Personality in Ancient Society." Its plans are to provide an annual meeting place where Catholic, Protestant, and Jewish scholars can meet and exchange views and information regarding their findings in the ancient, historical, and cultural background of the Bible.

ST. IGNATIUS: The second edition (revised and slightly enlarged, 1956) of Father George E. Ganss' *St. Ignatius' Idea of a Jesuit University* has appeared in a Spanish translation with the title *Universidad y Educacion Jesuiticas ideadas por San Ignacio*. The translators are Fathers Benito Blanco, S.J., and Alfredo Quevedo, S.J., of the Cuban Province. Father Ganss added an appendix on the history and present status of the Jesuit colleges and universities of the United States. The book was pub-

lished by Propaganda Popular Católica, Vallehermoso, 38, Madrid, Spain, as one volume in the series "Ediciones y Publicaciones Antillenses S.I.," Ciudad Trujillo, La Habana, y San Juan de Puerto Rico.

● PERSONS: *Rev. Daniel J. Linehan, S.J.*, Chairman of the Department of Geo-physics at Boston College, will receive the Navy Distinguished Public Service Award, the highest award the Navy can grant a civilian. Father Linehan is being awarded this for his "outstanding contribution to the Navy in the field of scientific research and development." Father Linehan served as a Chaplain for the Catholics with Navy Task Force 43 and Operation Deep Freeze.

Father Terrence L. Connolly, S.J., Boston College librarian, was called "a scholar of the first rank" in a message from President Eisenhower on the occasion of Father Connolly's 50th Jubilee in the Society.

● MISCELLANY: Student Counsellors may be interested in a booklet published by the Scholarship Information Service, National Child Welfare Division, The American Legion, Indianapolis 6, Indiana. The booklet entitled, "Need A Lift?" (revised Sept. 1958) lists many of the various scholarship openings for children of veterans.

FATHER DANIEL M. O'CONNELL, S.J.

"At the head of this new Association (of Jesuit Universities, Colleges, and High Schools of the United States), I am placing a permanent National Secretary of Education, directly appointed by myself. I have selected as the first incumbent, the REVEREND FATHER DANIEL O'CONNELL of the Chicago Province." These statements appear in the letter of Father General Ledochowski of August 15, 1934, announcing the establishment of the Jesuit Educational Association. (*Acta Romana*, vol. VII, 1934.) The problems calling for immediate attention were listed by the General as follows: the efficiency of Jesuit Graduate Schools, the preparation of Scholastics by special studies, and the relations of Jesuit institutions with accrediting associations. It may be stated here that Father O'Connell faced the problems assigned to him with determination and with vision, and gave the newly-formed Association the impetus it needed.

This recollection of the early days of the J.E.A. is occasioned by the death of Father O'Connell at West Baden College. He died on July 29, 1958, after a long and painful illness which he bore heroically.

An indication of the efficient manner in which Father O'Connell undertook the solution of the primary problems entrusted to him by the General may be seen in the fact that his solutions, though they may have seemed novel at the time, have long since become commonplace procedure. He directed the first Committee on Graduate Studies, which would later develop into the J.E.A. Commission on Graduate Schools, and the norms drawn up by the later Commission have been reprinted *in toto* by Edward J. Power in his *History of Catholic Higher Education in the United States* (1958). Dr. Power considers them to be history-making in Catholic education. "These norms," he states, "recognized every issue facing Catholic colleges in their efforts to realize excellence in undergraduate and graduate programs. They were the first general statements on the subject of graduate school standards for Catholic colleges in the country."

As a means of preparing scholastics for higher degrees, Father O'Connell joined the houses of study, in provinces where this had not been done, to the neighboring university. When the students completed a course of studies, they received their degree from a Jesuit university. Father O'Connell saw clearly that our houses of study were *more* than seminaries, that they had additional and higher objectives than could be found in any diocesan seminary, and accordingly he integrated the Juniorates, Philosophates, and Theologates with our universities so that the former could share a university status and acquire a university atmosphere. Surely he would be grieved to hear of a Juniorate becoming a "non-terminal junior college!"

He worked out plans with Jesuit institutions wherever it was necessary so that they might obtain accreditation with both regional and national associations. His view was that an institution should close its doors if it were impossible to obtain proper accreditation.

Father O'Connell's term of office as National Secretary of Education ended in October, 1937, but not before he had given the necessary impetus and organized the national association of Jesuit institutions on lines along which it would later develop. His dominant personal quality was that of gentleness—he was ever the gentleman. Even to his closest friends not a word was mentioned revealing any-

thing of his disappointment at the early termination of the national work. Father O'Connell had the quality of greatness of soul, and the J.E.A. has reason to be grateful to his memory and appreciative of his selfless and devoted contribution.

FATHER ARTHUR J. SHEEHAN, S.J.

On Saturday, January 10, 1959, FATHER ARTHUR J. SHEEHAN, S.J., for nineteen years a member of the Executive Committee of the J.E.A., died in Boston City Hospital. Father Sheehan was appointed a general prefect in the fall of 1939, but due to previous teaching commitments, could enter fully on his work only in the late spring of 1940. After the N. E. Province took on several new educational institutions in the early forties, Father Sheehan was assigned an assistant for the work of the colleges and universities. He continued as secondary school prefect until June, 1958. From the institution of the office of Province Director of Special Students in 1945 until July, 1957, he also served in that capacity. When the Strayer Committee surveyed the Boston Public School System, Father Sheehan served actively as a consultant. He was frequently consulted by the Boston Archdiocesan Superintendents of Schools. Msgr. O'Leary, the present superintendent, expressed to this writer his deep appreciation of Father Sheehan's advice and cooperative spirit. Serious illnesses, becoming more pronounced in early 1958, led to his retirement as prefect in the summer of 1958. At the new Boston College High School residence, he served as spiritual father of the scholastics and as their academic adviser.

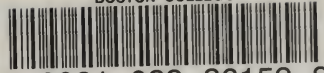
To his position of prefect, Father Sheehan brought a broad educational background—regency at Xavier (N.Y.) and Georgetown, professor of psychology, ecclesiology and dogmatic theology over a fourteen-year period, and a long term as prefect of studies, at Weston. In the councils of the Executive Committee, his sharp mind, his exact knowledge of theology, his interest in liberal education, plus his genial personality made him a valuable and appreciated colleague.

More than an ordinary highlight in Father Sheehan's life was the public Mass he said on the occasion of his golden jubilee. Cardinal (then Archbishop) Cushing arranged on his own initiative to preside and preach at the Mass at St. Clement's Shrine. The sermon was an extraordinary tribute to the jubilarian and a heartening experience for any who were engaged in staff rather than line functions in education.

Perhaps Father Sheehan would appreciate most a mention that one of his chief characteristics in thought and action was a devotion to Catholic revealed truth as a yardstick for theory and practice. It was a valuable norm especially in a time when older positions are subject to modification and new emphasis. It warded off too facile an acceptance of the novel, while welcoming after scrutiny the legitimate modifications compatible with revealed truth.



BOSTON COLLEGE



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